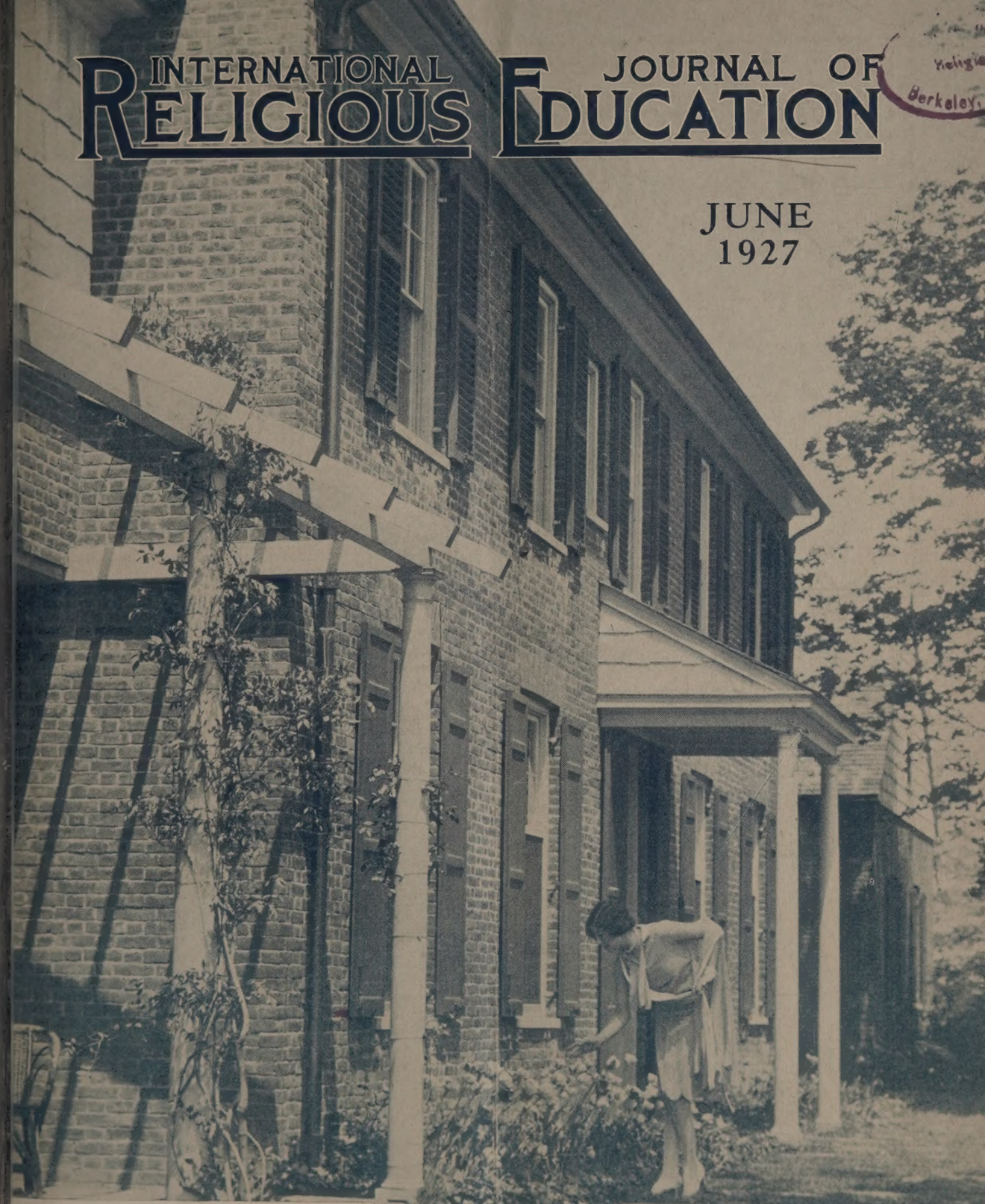
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

JUNE
1927



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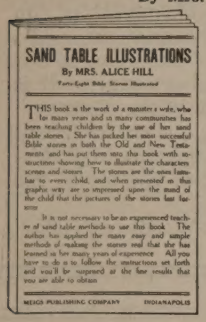

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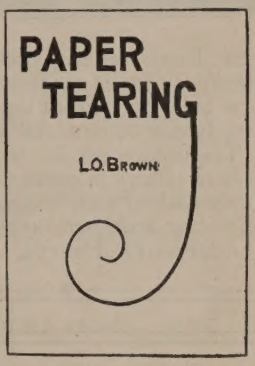

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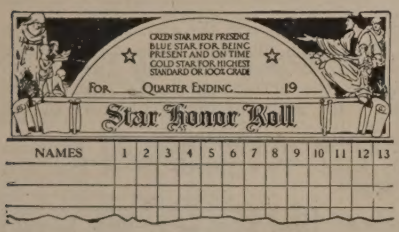
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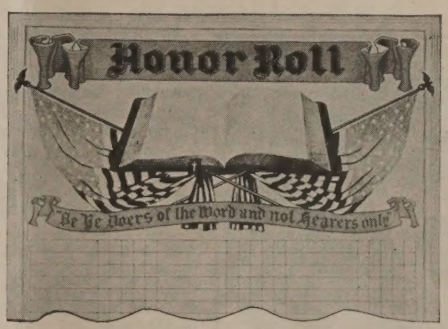

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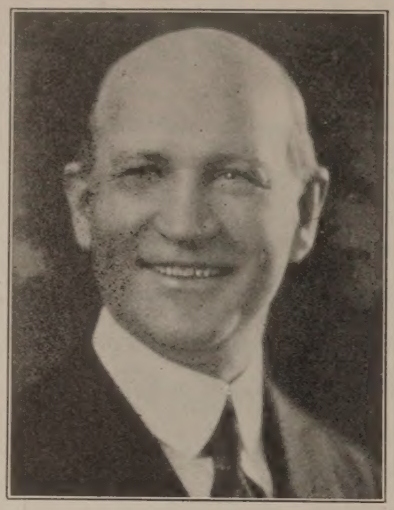

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. III JUNE, 1927 No. IX

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Nine Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
General Secretary

MEMBERS INTERNATIONAL COUNCIL STAFF
Contributing Editors

W. EDWARD RAFFETY, Ph.D., D.D.
Editor

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DR. RAFFETY TO GIVE UP EDITORSHIP

A Statement by Dr. Hugh S. Magill

READERS of the INTERNATIONAL JOURNAL, all of whom are friends of Dr. Raffety, will regret to learn that he has found it necessary to give up his work as Editor. His letter of resignation and the reply of the General Secretary are given below. We all deeply regret to lose Dr. Raffety. He will be greatly missed in the International Council Staff, and the place he leaves vacant will be difficult to fill. However, the high quality of the JOURNAL must be maintained and no pains will be spared to make it even more valuable and helpful. Plans are now being worked out regarding future policies which will be announced later.

April 20, 1927.

My Dear Dr. Magill:

After deliberate and conscientious consideration and earnest prayer, I have decided to discontinue my services with the International Council as Editor of the INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. I therefore offer my resignation, the same to take effect August 15.

This date is set for two reasons,—first, to give me time to complete Volume III (September issue) of the JOURNAL, and, second, to give you ample time to secure my successor and to work out with the Committee a satisfactory JOURNAL policy for Volume IV, which begins with the October number.

With good will to all, and with best wishes for the Council, the Staff, and the JOURNAL, I am

Sincerely,

W. EDWARD RAFFETY,
Editor.

May 3, 1927.

My Dear Dr. Raffety:

Your resignation has received very careful consideration. We are all exceedingly sorry that a combination of circumstances makes you feel that you must give up your work as Editor of the JOURNAL. We have realized that you have been facing some perplexing problems, but we had hoped that you might see your way clear to continue the great work which you took up three years ago when the JOURNAL was founded.

We have talked the matter over with the Chairman of the Council and with the members of the Staff. While we all deeply regret your leaving, we must yield to your decision, reached, as you say, after deliberate and prayerful consideration. We, therefore, accept your resignation to take effect on August 15, as you request. But we want you to have a good vacation before you leave, and so when you have finished the editorial work on the September JOURNAL, possibly by July first or a little later, you may feel free to use your time thereafter in such way as may seem most agreeable to you.

You know, Dr. Raffety, how deeply we appreciate the services you have rendered during the past three years. The JOURNAL stands as a record of what you have done, an enduring tribute to your faithful, conscientious efforts. We all cherish the happy associations in the International Council Staff, facing together many difficult problems and seeing the work expand and prosper under the blessing of our Heavenly Father. We wish for you and your loved ones the fullest measure of happiness and success, and our affectionate regards will go with you and remain with you through all the years.

Sincerely yours,

HUGH S. MAGILL,
General Secretary.

JESUS CHRIST STORY TELLER

By Henry H. Barstow*

BY common consent Christ is acknowledged to be the master story teller of all literature. This unchallenged position is even more completely recognized in the field of religious education. "Never man spake like this man," is the unanimous verdict of all who are competent to judge; and also of those who, lacking professional training, feel the matchless attraction of a mind whose qualities they have not the capacity to analyze.

The astonishing character of this supremacy is shown by scanning the material at hand in the gospels, probably but a small part of his actual output. The marvel deepens when we remember that all we have is the product, not of his own writing, but of the reporting of untrained listeners. If we include all the parables in the Synoptic Gospels, and the most extended illustrative references in the Gospel of John, not usually classed as parables, four hundred and fifty verses approximately would cover the illustrations he uses. Nine verses would be the average for each illustration. Two require only one verse each; five, two verses; six, three verses; five, four; three, five; three, six; twelve from seven to ten verses; one has eighteen verses, and one twenty-two. This summary includes repetitions in the different gospels. It is sufficiently complete to make clear the extreme brevity of his stories, as well as their impressiveness on the minds of those who heard and wrote.

WHAT are the qualities that give to these illustrative short stories and references their imperishable character? They are as difficult to analyze as the swiftness of a bird's wing or the glory of a mountain sunset. Their artistic merit is felt rather than perceived. Their obvious spiritual purpose, like human flesh, conceals more than it reveals of their inner framework. Of course this is the mark of the most perfect art—despite the claims of those who exalt art for art's sake.

THEIR most striking quality is their pictorial interest simply as good stories. Without reference to their intended lessons they are complete tales of common life, full of human interest and alive with pathos, comedy, passion. They are unforgettable snapshots of motive and action. They begin with quite understandable human situations, develop along familiar lines of human conduct, and "come out" true to human experience. Somehow each story and its application move along together. In every one can be felt the Master's profound sympathy with the weaknesses and needs of human nature, as well as his keen sense of the larger aspects of God's purposes for the world. The human and divine elements in them blend into a result at once supremely interesting and inspiring. From the human viewpoint they can be considered as a literary incarnation of the mind of God expressed in terms of the common affairs of life.

THEY are marked also by a simple dignity that never permits them to be mistaken for mere entertainment, least of all for cheap sensationalism. They always bear the mark of life's dramatic realities. They use the simple elements of life's environment: trees, birds, seeds, weddings, feasts, buying and selling, wealth and poverty, familiar industries, vineyards sheepcotes, journeys, far countries, and home comings. But dignity is never sacrificed to vividness or popularity. This quality was secured by His profound seriousness of purpose and his passionate sense of the urgency of His mission. He had no time to amuse the crowd or satisfy personal vanity by indulgence in cynicism, sarcasm, word-pictures or mere verbal sword-play for their own sake. He used these means sparingly and always to expose and excoriate self-satisfaction and hypocrisy. His stories are never caricatures. Love cannot use that weapon where personalities are involved, and He always spoke the truth in love. The result was a matchless combination of dignity and winsomeness. Those who refused His piercing truth could plead no charge of personal injustice or misrepresentation.

ANOTHER quality is a combination of depth and obviousness. One thinks of certain lakes or parts of the ocean where the water is so clear that the bottom is plainly visible at considerable depths. With few exceptions their meaning is perfectly clear at first reading. A few require knowledge of local color. One does not have to analyze the parables of the sower and seed, the lost sheep, the prodigal son, the good Samaritan, in order to sense their claims on life. Their depths is evidenced by the fact that the best scholarship of civilization, as well as the patient study of millions of preachers and teachers have been applied to their interpretation and application, and still they yield spiritual wealth to those who will mine for their exhaustless meanings.

THERE is much teaching and preaching called deep that is simply shallow and muddy. Hearers sometimes think it is deep because it is so muddy they cannot see how shallow it is. The deepest teachings are those that express some obvious reality of man's inner life. Christ had a mind of such divine mould and of such unsullied clarity that great truth lay in it and issued from it like refreshing rain from a summer cloud. He was above the earth and close to God, yet He blessed the lives of men with whom He daily walked with the richest truths they were capable of receiving. They heard Him gladly, and while they did not at the time always grasp His full meaning they felt the sincerity of His love and His unforgettable words remained like pictures in their minds to be reviewed and more deeply understood as life's experiences re-

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vealed their eternal validity. This result was achieved with them, and still holds its power with us, because His teaching was put so largely in story form.

STILL another quality in His stories that deserves emphasis is their universality. This has already been hinted at, and need not be unduly expanded. Christ never went far afield for His stories. He got it from the lives of those to whom He spoke. But the point made is in every case common to human nature anywhere. It deals with motives and passions that are basic to human nature as such. Clothed in the imagery of ancient Palestine they walk altogether at home in any place from London to Cathay and from Broadway to Borneo. The Unjust Steward needs no introduction to the barons of Wall Street, nor the Good Samaritan to the "hill billies."

NO analysis of the stories Jesus used would be complete without full emphasis upon their vitality. This means more than mere liveliness of spirit. It concerns the fact that most of them illustrate spiritual life by some other form of life. He sometimes combines organic with inorganic material, but in the main the former predominates. Two in which He uses exclusively inorganic material are His comparison of His followers to light and to salt. In the parable of the houses built on sand and rock both organic and inorganic material are used.

IN the parables of the fig tree, the shepherd and the sheep, the prodigal son, the unjust steward, the marriage feast, the wise and unwise virgins, the sower and the seed, the vine and the branches, the birds of the air and the lilies of the field, etc., the material is almost wholly organic. This type of illustration has a vast advantage over the other sort. To present the follower of Christ as light or salt gives a vivid idea of his place in the world and is worth much as a picture. But it is only a picture. It proves nothing. It has in it no element of conviction or demonstration. The peculiar value of the organic type of story lies in the fact that the laws of life are the same in all realms of life. We know not what life is in its essence, but we do know what it does in its various manifestations. In these it is absolutely uniform, be it vegetable, insect, bird or beast; be it human as physical, mental, moral, spiritual, social, political, economic, etc. Biology is a comprehensive unified science in all its parts.

Harry Emerson Fosdick has pointed out with great penetration the marvelous way in which Jesus applied in the spiritual realm principles that science today is discovering in the realm of the physical and psychological. His insight into spiritual truth and how to apply it to human life was true to all that has been learned to date in the field of pedagogy. His teaching methods have never been approached for fidelity to the principles of motivation and development. Nowhere is this more strikingly seen than in His use of living illustrations. When He presents the relation between Himself and God and His followers under the vine, branches, fruit and husbandman He uses an elaborate set of relations in the vegetable world. The laws and forces in the two realms, illustrating and illustrated, are not merely similar they are identical and fundamentally one. God is not only the husbandman, He is more. If our theistic philosophy be true He is the source of the life that makes the vine and branches indispensable to each other, and also of the life that makes Christ and His followers mutually interdependent. It is not merely a picture. It partakes of the nature of a proof. The same laws that govern the vineyard govern the whole spiritual system. Both are within the realm of life, and that life is one and from God. Jesus never discussed philosophy but this conception seems basic to His teaching.

ONE other story of a slightly different sort adds strength to the point we are considering. When He tells His disciples that not a sparrow falls to the ground without the Father His argument is a clear *a fortiori* proof that if God's care extends to the birds and flowers and other lower forms of life then much more to them. "Are ye not of more value than many sparrows?" The force of the argument lies in the fact that all the beneficiaries of God's care are living creatures, God's children. The same type of argument appears in demonstration of a still higher truth, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit unto them that ask Him." God's care includes the whole sweep of life from the blind hunger of the amoeba to the sublime spiritual aspirations of a Thomas á Kempis.

THESE qualities in the illustrative teaching of Jesus are of course available for anyone. They form the technique of the best speakers in all lines of public discourse. How the average teacher may attain them even in a fair measure is primarily a matter of studying Christ and His teaching, not merely for the spiritual material but for the pedagogical method He employed in presenting it. In this "movie-minded" age the need for pictorial teaching and preaching is beyond argument. It is much easier to tell people to be good in abstract, hortatory form than it is to figure out a way to picture goodness, make it appealing, and leave it unforgettable in the hearts of the people. It would have been a perfectly true and proper thing for Jesus to have said to His audience, "It is much wiser for a young man to remain at home and behave himself than to spend his money in riotous living; or for a soul to live close to God than to try to enjoy life without Him." The audience would all have agreed and forgotten it. But the parable of the prodigal son without a word of moralizing is still the greatest story ever told and the best sermon ever preached. The world will never forget it, because it is a story, a moving picture scenario without equal.

If the teacher or preacher would be like his Master he must constantly use his imagination in the search for familiar things that conceal a picture of truth. He must apply good taste, a sense of humor, knowledge of human nature and need, and insight into the ways of God. He must never forget that whether old or young his hearers are for the most part child-minded in relation to the things he seeks to impart. They need the truth he has for them. But their unvoiced appeal is still the child's appeal, "Tell us a story."

AN EXPERIMENT IN COOPERATIVE WORK

By Paul H. Vieth*

THE VALUE of cooperation was concretely demonstrated during the months of March and April when fourteen denominations and two interdenominational agencies joined their workers in a common curriculum enterprise. For some years the International Curriculum of Religious Education has been occupying the center of interest in the curriculum field. Step by step progress has been made toward the point of actual production of curriculum materials. The Committee on International Curriculum, which is a Sub-Committee of the International Lesson Committee, has been giving its attention to this undertaking for several years. During the past eighteen months the major time of the Department of Research and Service of the Council has been made available for the work of this Committee. It was clear, however, in the December meeting of the International Lesson Committee that, unless a large expansion of personnel, representing particularly specialists in the several age-groups, was made available, progress would not keep pace with the need in the field.

Consequently the International Council, through its Department of Research and Service and in the name of the Committee on International Curriculum, extended an invitation to all the cooperating denominations to loan, at their own expense, workers who might devote three weeks of undivided time to this enterprise. The invitation was based on the presumption that since any issue of this curriculum will be through the regular publication channels of these denominations, each would have an inherent interest in the undertaking. The response to this invitation exceeded even the highest expectation of those sponsoring it. Fourteen denominations sent from one to three of their curriculum specialists to join with those of other denominations in this enterprise. In addition to these denominational workers, two representatives attended from the Missionary Education Movement, and several of the members of the International Council staff participated. A number of other denominations expressed a great desire to be represented, but found it impossible to send workers at the particular time designated. A total of twenty-six workers constituted the group.

THE question was raised by many as to whether so large a group, meeting in conference, could do actual constructive work. Those who have had wide experience with the work of committees are familiar with the fact that a committee may be a very excellent reviewing or authorizing body, but as far as constructive work is concerned, committees as a rule do not accomplish a great deal. This weakness of such an undertaking was guarded against in the organization of the conference. While arrangements were made for a number of general sessions of the whole group, the major part of the time was spent in small group conferences on the basis of departments of work in the church school. These smaller groups again made arrangements to give a large amount of their time to individual, constructive work on the part of the members of the groups. Thus each individual was enabled to do his best constructive work in the privacy of his office or room, and, at the same time, was given the opportunity to bring his product back for constructive and sympathetic review by a group of like-minded workers. The product of the conference gives evidence of the success of its work. When the material was all gathered together for report to the Committee on International Curriculum, it required a volume of three hundred typewritten pages to contain it.

NO one who has had experience with constructive curriculum work would suppose that in so brief a time of intensive work the proposed courses on which work was begun by the different age-groups could be carried to any sort of final completion. No one recognizes so well as the workers of this conference themselves that the work they presented represents only the early stages of a productive process which will require a large amount of additional time and experimentation before it is completed. On the other hand, it should be recognized that, as a result of this conference, a great many fertile ideas have been drawn into the curriculum process and work has been started which, when completed, will furnish a large segment of the curriculum.

A CONSIDERABLE amount of time during the first two or three days was devoted to general orientation on the part of those who constituted this conference. This process was obviously necessary because, while a committee had been working on this undertaking for a number of years, many of those who came into this construction-conference had their first actual contact with the undertaking at that time. The discussion was of a very practical nature and everyone in the group gave evidence of an eagerness to grasp the significance of the curriculum undertaking as represented by the work of the Sub-Committee on International Curriculum and then carry it over into actual material.

It would be impossible to recount the full detail of the discussion of this group in all its richness. The focal point of the preliminary discussion was on the theory of the curriculum as it has been proposed by the Committee on International Curriculum. Some of the outstanding trends of thought in the group may be summarized as follows:

Religion is an integral part of life and not something separate which may or may not be added on to life. Therefore, religious education is a process of growth into Christian living and

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happy self-realization therein. Growth takes place through experience. Therefore, religious education must take its point of departure from, and lead back into, the life-stream of the learner. It is the function of the religious school and the teacher in that school to give interpretation, guidance, and enrichment to this experience so that the learner may be led toward a more and more abundant Christian life.

Learning to live in a Christian way grows out of practice in Christian living. This is another way of saying that the religious teaching which is given must be definitely related to the ever present problems, ideals, and interests of the learner. On the one hand, religious education should not make the mistake of getting so far away from the everyday problems of the individual as to be unrelated to his life, but, on the other hand, it should also not so lose itself in the minuteness of life's experiences as to cause the pupil to "fail to see the forest because of the trees."

WHILE religious education may take its point of departure from, and lead back into, the present experience of the learner, it is constantly to be borne in mind that the individual's life is a part of the great social whole. There must be made available for him, in the guidance and enrichment of his own present living, the great stores of experience of the race which has through many centuries attempted to interpret life in terms of Christian idealism. Though it makes use of past experience, religious education does not face merely to the past and attempt to re-institute the experience which has gone by and can never be recalled. Though it finds its contact with life in present experience, religious education does not concern itself with the present only, assuming that what now is is altogether right. Religious education *does* face very definitely into the future and raise the question as to what may be done toward the increasing advancement of the Kingdom of God in the face of conditions as they are now and in the light of all the accumulated individual and race experience which may be available from previous Christian living.

THROUGHOUT the conference it was evident that the workers were determined to keep in mind the main purpose of a curriculum of religious education, which is to promote Christian living. The spirit of a very impressive devotional service, conducted by Dr. Hayward in the first session of the conference, prevailed throughout. While the conference insisted on basing its work on the most scientific knowledge available and to perform its task by the most scientific procedures, it was amply demonstrated that this did not necessarily dampen the religious fervor with which the task was carried out, as was expressed by one of the members of the conference, "Unless the curriculum which we prepare is of such a nature that it will open the child's heart to God more fully and lead him into Christian living more completely than is being done by curricula now in use, our work is of no avail."

Reference was made above to the considerable product which resulted from this curriculum conference. This, of course, represents the purpose for which the conference was called. If one may speak of them as *by-products*, it is safe to say that by-products of this conference were equally valuable and, if nothing more had resulted from the conference, would have justified its being held. Two of these stand out with particular clearness:

THE CONFERENCE was a notable achievement as a "good will" enterprise. Twenty-six people came together in a group which had never met as a group before. Many points of view were represented, though the differences were not so great as had been anticipated by many. On the part of all, there was present a great desire to see the point of view of other persons in the group, and if they found it necessary to differ from them, to do so in the kindest spirit and in full recognition of the right of each to hold his own points of view. Thus this undertaking may be spoken of as an enterprise in Christian living.

A SECOND by-product of this conference was its educative influence. Modern education emphasizes the fact that learning takes place best in face of a real situation. For three weeks this group of people faced together a situation to which no one of them could give a final and perfect answer. Problem after problem had to be solved on the basis of the best thinking of the entire group. Theories of the curriculum and previous work in the curriculum field were all brought in as an aid to the advancement of the common enterprise. It would have been impossible for any member of such a group to depart without having gained something by way of new experience. Some declared that it had given them an entirely new point of view.

THUS what in some way represents the most significant cooperative enterprise which has ever been undertaken in religious education has come to a close with the stamp of success upon it. Those who participated in the undertaking are eager to go further in the cooperative way rather than for each to attempt this work individually. Whether similar conferences will be held in the future work of the Committee on International Curriculum has not yet been determined, but it is fairly safe to assume that they will. The principle involved in this undertaking will certainly be perpetuated. This principle provides a group of the most competent people available to do the work which needs to be done, and also brings each separate communion into close contact with the undertaking. Whatever may be the outcome of this curriculum undertaking, it will be made available to the public through the regular publishing channels of the cooperating denominations. Therefore, a very important step toward the successful use of this curriculum will have been taken when the workers in these denominations will have had an opportunity for such close contact with the enterprise as comes only from actually working with it.

The New "Marion Lawrance Memorial" Administration Building, Lake Geneva, will be dedicated Sunday, July 31st.

HISTORICAL BACKGROUND OF THE LEGAL ASPECTS OF WEEK-DAY RELIGIOUS EDUCATION

By Carl Zollman*

IN SPEAKING of the historical background of this subject, I first want to delimit the scope of the discussion. I could go back to the middle ages and picture for you the situation in the educational field, but it seems unnecessary to go back of the 30's and 40's of the last century, to the time of Horace Mann.

Horace Mann, of Massachusetts, was the great leader of the present-day public school system. For his day, it can practically be said there was no public school system as we understand it today. When he began his great work, there were all sorts of schools in existence. Some of them were conducted by township, city, or village, and hence were true public schools. Some were strictly religious, Protestant or parochial schools, and others were maintained by charitable organizations entirely. Schools conducted as a pure business venture were not infrequent.

What happened during and shortly after the time of Horace Mann was that the public school system crowded out most of the competing schools. The schools which were purely business ventures were wiped out, almost without exception. Schools supported by charitable institutions usually yielded themselves up to the public school system, and became a part of it. The same was true, to a large extent, even of the parochial schools, so-called. There is one distinction we will have to make, however. The Protestant denominations were usually strong enough so that they could impose, to a large extent, their will upon the educational field. Where we had a religious school, you usually found that these schools yielded themselves up to the public school system, and the public schools thereafter conducted them for years in the same manner in which they had been conducted by the denominations which founded them. In other words, the religious interests were continued just as they had been. The Bible was read, prayers were offered, there was even, in the beginning at least, religious instruction given in these public schools.

IN MOST communities the Roman Catholics were in the minority and found themselves unable to impose upon the new educational view their own system. The Roman Catholics were in discord with the new developments and, to a very large extent, retained their own kind of schools, and have them, as you all know, to the present day. The Lutheran Parish schools were a later arrival and did not play any part in the situation.

So we find the Catholics quite universally retaining their parochial schools. They were under a double burden. They had to pay taxes to the public schools and they had to pay, of course, to support their own parochial schools, and very naturally a movement began to get some support from the state in recompense for the secular education which these schools were giving and in regard to which they were relieving the state of a corresponding burden.

Now, their argument was a happy one, but the slavery controversy was monopolizing the country when this discussion started; then came the Civil War, and the discussion practically ceased. After the Civil War came the reconstruction period. Other problems monopolized the attention of the country. But, finally, in the 70's, most of the reconstruction problems had been solved and the problem of whether or not these parochial schools could probably be in part supported by the public treasury began to absorb considerable attention. The Catholics, being attacked by the press of the country, naturally went on the firing line themselves, and you find the Catholic journals producing article after article putting forth their arguments.

This was the situation when President Grant took a hand in the situation. In addressing the Army of the Tennessee, on September 29, 1875, he said:

> The centennial year of our national existence, I believe, is a good time to begin the work of strengthening the foundations of the structure commenced by our patriotic forefathers one hundred years ago at Lexington. Let us all labor to add our needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that neither the state nor the nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate. With these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain.

This address had almost immediate results. It was only a month or two later that Congress assembled for a short session and President Grant took occasion in his message to them to recommend "an amendment to the United States Constitution forbidding the teaching in any public school of religious tenets and further prohibiting 'the granting of any school funds, or school taxes, or any part thereof, either by legislative, municipal, or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination.' "

A FEW days later, Thomas G. Blaine, who was then leader of the house, introduced a rather colorless amendment, one of those political maneuvers, and it was actually passed by an overwhelming majority. It was passed on to the Senate, and the Senate at once pointed out the utter futility of this particular amendment. They referred the amendment back to their judicial committee and the judicial committee got busy on it and produced a form of the amendment which indeed had teeth and claws and horns as well:

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No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no religious test shall ever be required as a qualification to any office or public trust under any State. No public property, and no public revenue of, nor any loan of credit by or under the authority of, the United States, or any State, Territory, District or municipal corporation, shall be appropriated to, or made or used for, the support of any school, educational or other institution, under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination shall be taught; and no such particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization or denomination, or to promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution; and it shall not have the effect to impair rights of property already vested. Congress shall have the power, by appropriate legislation, to provide for the prevention and punishment of violations of this article. —*Congressional Record, Vol. 4, Part 1, XX, p. 5580.*

When this amendment came up for debate, it was part of the Tilden-Hayes campaign issues. The Republican National platform contained a provision calling for an amendment to the federal constitution forbidding "the application of any public funds or property for the benefit of any school or institution under sectarian control," and each state Republican platform contained similar revision.

While the campaign was in progress, the amendment came to a vote in the Senate. Finally the matter was voted upon and it resulted in an absolute partisan vote, all Republican Senators voting for the measure and all Democratic Senators voting against it, and it was lost because it had not obtained the necessary two-thirds majority. With that, the movement for a federal amendment came to an end.

HOWEVER, this was not to be the end. Feelings had been very deeply stirred and some of the states had already gotten busy in this matter. State after state debated the question of a new constitution or constitutional amendment in which this matter is referred to, and these constitutional amendments are usually of two types. The minor one, the one that we are not so particularly interested in, safeguards against sectarian control of public schools. That was one of the fears they had. Some ten or twelve states have put such a provision into their constitutions. The major phase of the controversy, however, was directed against appropriations of public moneys for sectarian institutions, and it had quite a universal effect on subsequent state constitutions. State after state fell into line. Lack of time prevents us from reciting these provisions in detail. All that can be done is to enumerate the states which have taken action. Such enumeration is imposing enough.

Three states, New Hampshire, Minnesota, and Nevada, the first two in 1877, the last in 1880, accomplished results by constitutional amendments. Illinois and Pennsylvania acted as early as 1870 and 1873, and Missouri and Alabama as early as 1875, accomplishing their purpose through new constitutions. Texas, Colorado, Georgia, California, and Louisiana had acted before 1880. Florida followed in 1885, and Idaho, Montana, North Dakota, South Dakota, Washington, and Wyoming, in 1889. Mississippi and Kentucky ushered in the last decade of the last century by falling in line in 1890, and were joined by New York, South Carolina, Utah, and Delaware before the dawn of the new century. Oklahoma, New Mexico, and Arizona are the only states admitted into the Union since 1900 and by their constitutions, adopted respectively in 1907, 1911, and 1912, have joined the procession. Virginia, in 1902, forbade the appropriation of public funds to schools not owned or exclusively controlled by the state, but excepted certain non-sectarian institutions from this provision. Massachusetts, in 1917, greatly strengthened the provision above referred to, New Hampshire, Louisiana and Alabama have, since 1900, adopted new constitutions which retain the provision in which we are interested.

These very provisions are the ones that we are now facing, and on this particular provision the states completely ignored the history of the whole matter and completely ignored the fact that constitutional amendment was voted on in ignorance of the facts. The judges were not properly informed by the attorneys who presented their case of the history of the matter.

IN Washington a case has arisen that is very close to the point. It involved the question whether it was permissible for public schools to grant credit for the study of the historical and other features of the Bible, conducted according to an outline presented by the public school authorities, but the study conducted entirely in the home or church of the particular pupil. The Supreme Court was very favorably inclined towards allowing credit to be granted, but simply could not see its way clear, or did not understand the constitutional provisions, and in consequence held that the constitutional provisions ruled against the thing that I have mentioned and prohibited this new development.

The result of the school controversy as it stands out today is that all sides lost—a result not at all uncommon in such matters. The Catholics lost their subsidies and henceforth were forced wholly to support their schools. The Protestant denominations lost a large part of the moral restraint which religion alone can impart. The churches lost many who should have become faithful members and the state finds its burdens vastly increased and its citizenship degenerating. The consequences of a Godless education can be studied today at close hand, in any pentitentiary, house of correction, or reform school. They are vitally felt by every teacher from the kindergarten to the university and by every business man from the corner grocer to the president of the most powerful bank. They fill the courts with litigation, the jails with inmates and the graves with corpses.

Is it any wonder that a remedy is sought by which to bring back religious training to the children of the country? The outcry for such a remedy is universal. It comes from parents, educators, school officials, business men, church men, and from those placed in charge of criminals, and juvenile delinquents. Such a remedy is proposed by a system of religious day schools which cooperate rather than compete with the public schools. This has been tried out in various parts of the country. . . . It is, however, still in its swaddling clothes and its growth will be very largely influenced by the court decisions which will be rendered on its constitutional aspects. Whether or not credit may be given by the public schools for such instruction, whether such instruction may be imparted in the public schools themselves or must be given outside are questions which are unsettled and can best be settled by judicial opinions on the constitutionality of such action. One of the essential tasks to be performed, therefore, relates to the work of fitting these new religious schools into the constitutional restrictions of the various states.

Similar decisions to the Washington case are apt to be forthcoming unless the courts are properly informed. Simply putting a man on the bench does not make him a bit wiser than he was before. Unless the facts are properly presented to the courts, inestimable damage will be done to the new movement. That is why I am here, to supply such information about this matter that you who are going out into the different states may be able to supply your attorneys with some little fighting material. [*Verbatim report of address given at the recent meeting of the International Council of Religious Education, Chicago.*]

REVIEW OF THE NEW YORK CASE

By Charles H. Tuttle*

LITIGATION in the New York Case arose by a demand on the part of the Free Thinkers' Society, there being no other complaining witness in the state of New York, to obtain a written decree directed to the commissioner of education of the state of New York, requiring him to instruct all public schools to discontinue the practise of excusing children, on the request of their parents, one-half hour a week to receive religious instruction.

In the plan for week-day religious instruction, there was no effort on the part of those giving the instruction to use public funds. Neither was any credit given for work done, for, as you will perceive, the giving of credit for religious instruction would be but an indirect way of including religious instruction in the curriculum of the public schools.

The Supreme Court of the state of New York upheld the contentions of the commissioner of education that children might be excused from school, at the request of their parents, to receive religious instruction.

Notwithstanding misconceptions, I think the fact that thus far we have prevailed in two courts in our land indicates that we have been able to show that back of it all there are some fundamental truths on which we can rely, which bring home and make obvious the vital fact that the courts from the beginning have recognized that the American nation is a religious nation. The decision amounts to this: our public school system, following out that great fundamental principle, can recognize that religious education is important and can make room for the right of parents to decide on the question in determining the rights and destiny of their children.

We approach the discussion from the point of view of examining the facts on each side. Let us examine first the facts that make against the conclusions. Least of importance among them is, first, of course, the Free Thinkers' Society. It has the minority of interest in the community. However, it served a very useful purpose, for which we should be grateful. It brought the subject of religious education to public attention, and served as a sort of court crier in the matter. In view of the increased interest in religious education, the Free Thinkers' Society says religious education must be checked by legal means, if it cannot be checked by their propaganda. But the greatest good the Free Thinkers' Society has done is to bring home to the conscience of the church the gross neglect, the gross misconception, the vast amount of insincerity with which the church approaches this whole matter of the religious education of its children.

ANOTHER one of the factors that make against the conclusion, one vastly more important, is the public school system and all it stands for. It is no exaggeration to say that the public school system is, in the belief of the vast majority, the bulwark of the nation. It is the expression in practice, the outward, visible sign that all men are born free and equal. The public school system is essentially Christian in that respect because it was founded on the principle that there are inherent possibilities for good in every man, given the opportunity to understand him, and there must be in a democracy the capacity for control from within lest otherwise there come that larger interest, anti-democratic in its tendencies, controlled from without.

Our public school system devotes itself to building up self-governing citizens. It is no longer devoted to the "three R's" and to a few months out of the year. Gradually the system has expanded so that today in most of our largest states and more wealthy cities, it is no exaggeration to say it comes closest to absorbing all the educational capacities of the child. That is a fundamental fact that we often fail to get. How shall that capacity be divided among the interests that are competing for some of the time which the public school now gets?

Dr. Harris, Commissioner of Health of New York City, has made a public announcement complaining of the amount of time that the public schools are exacting from the children, saying that it is undermining their health. So, you see, the fact is the public school system, as it stands, is occupying almost exclusively the educational field on the part of the average child.

THE AMERICAN Constitution is another factor. One of the most fundamental tendencies of liberty is the right to worship as one's own conscience dictates. In New York state we have a constitution, which I suppose is typical. It contains two clauses; first, that there shall be no discrimination among the citizens by reason of race, creed, or color; second, there shall be no use of public funds for the purpose of a separate school where religious tendencies of any kind are taught.

In New York state we have a statute which is our chief difficulty, and mainly because of the apparent clearness of its wording. Its wording is this: All the children of the state, not attending any private school, must attend a public school for the entire time during which the school is in session. Note the sweep of that "must attend for the entire time during which the school is in session." Our schools are required to be in session for at least 186 days. Subtracting half an hour a week, which is the equivalent of about four days, we arrive at the statutory minimum of 182 days.

Back of it all we have the fundamental principle as a factor that there must be no sectarianism in our public schools, and that means that because of the state of the Christian church today there must be no religion in our public schools. I say because of the state of our Christian churches, because you will find it rests exclusively on the part of the church. The church has proven itself so divisible in the way it conducts itself that the American people are convinced that it cannot have a common part in the education of

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their children. If our children are being educated from a purely secular idea, the responsibility rests upon the church people and not upon politicians and statesmen.

These are the factors that we must overcome in presenting our program of week-day religious instruction. On the part of sober-minded people, there is the realization of what might be called the higher interest of the state. Every sober-minded person knows that this great democracy cannot rest upon secular education alone. He knows that there must be brought home to every individual not only secular knowledge but those great moral and religious perspectives which give sanction to the Christian practice and belief in life. The nation's destiny necessarily rests upon its character. Some one has said "The heart of culture is the culture of the heart." Certainly this nation cannot be preserved materially unless it is first and also preserved spiritually.

Further, it has become increasingly the thought of many people that the universal system of education which in itself provides no room for religion carries with it implications which are irreligious, and is, therefore, unintentionally irreligious. As a consequence, many feel there must be somewhere a system of religious instruction to balance. Therefore, they turn to the church. One of the ways by which the church attracts members to itself is necessarily by education. There was the time when the church relied largely upon the evangelistic method as different from the educational method, but I think we are coming to realize that, as preaching comes more and more closely into competition these days with teaching, if teaching is to be left to the secular, it is teaching that will prevail in the end and preaching that will go to the wall. The interpretation of life is an educative process and the secular system of education, unbalanced by an adequate method of religious instruction, is sure to produce a secular people.

THEREFORE, it brings me to the third factor, the public school system. It is run, in the main, by people who are at heart Christian, or shall we say religious in their outlook on life. The great bulk of the teachers belong either to the Protestant Teachers' Association or to the Catholic Teachers' Association. It is contrary to their will and wish that there should be this necessary consideration. But when you have a separate institution that begins to teach biology, psychology, ethics, that institution has necessarily begun to invade the field which heretofore was deemed to be exclusively the field of religion. On the interpretation of these subjects in the public schools depends much of the young people's viewpoint—whether they think God and religion are not essential, or whether they believe them to be the finest and most ennobling things in life.

What are the great foundation stones of civics and ethics and patriotism? Shall we teach them simply as doctrinal subjects arrived at in a philosophic way? That is what the law compels today. Or shall we find that back of these things there are fundamental and moral conceptions that require moral and religious conceptions of life? If our public schools are required to teach from the former standpoint, they will unintentionally injure the cause for which they stand.

ANOTHER factor that has very recently come to the surface is the right of parents. I suppose that most parents never stop to think that they have any rights in connection with the curriculum of the public schools. They think that because they are parents they have nothing to say about it. Can they say to the public schools, "I do not want my child taught this which is in your curriculum," and "I want my child taught that which is not in your curriculum"? Many a court, not understanding the depth of the question, has said that the state is sovereign in the matter of education. Think of the vast reach of such a proposition as that! We all know how that very principle has been applied in the European countries to cut out religion altogether and to override the rights of every parent in the land.

In Oregon we see what can be done with a principle like that in this country. There, by a vote of the people on a referendum, but a few years ago, they passed a law saying that "all children in this state must attend the public schools." That idea was carried in the name of patriotism, "because," they said, "if we can get all the children of the state together, we can mold them all together in one common American ideal, making them all think alike as Americans and make them forget race, creed, and color." That, of course, wiped out at one blow, the private and parochial schools. The principle was challenged, and for the first time the attention of the greatest court of the land was centered on the subject "What are the constitutional rights of parents?" The law was overthrown, "because," said the Supreme Court, "the parent has the inalienable right to guide the destiny and to culture the mind of his child, and where such a culture does not exist, the door is thrown open." Where there is no freedom on the part of the parents over the direction of their children, at once all liberty is taken away, because the state then steps in as a super-parent and is in position to mold the thought of each generation.

THE RIGHTS of children will yet come. Jesus said, "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea." What greater stumbling block can be put in the path of any child than to predestine him, through a process of education, to an inclination for the mechanical interpretation of life, to make him feel that it is all a part of the competitive game in which mere information and knowledge are the cards which are dealt out to him and he is to play them the best he can, and so determine his destiny? This is the stumbling block that can be put in the way of any child.

What is the reconciliation between all these facts? Must one side or the other give way, or is there a common ground? So far, by the decision in the two courts to which I have referred, there has been found a common ground, and it is immensely important that we should understand precisely what the whole thing is, because, like many a common ground, the way is very narrow, and it is quite possible, by an excess of zeal on one side or the other, to step off.

Because reason plays a part in the public school system, there is the privilege which it grants of recogniz-

ing excuses. We have in our state school system a recognized excuse on the part of children who want to study music, and for children on religious holidays to attend confirmation class. Hence, it is but right to say that they will recognize an excuse, at the request of the parents, for children to attend a week-day church school. While the state does not include religious instruction as a part of its public school curriculum, it does recognize the right of religious education to have standing room and to be recognized as a sufficient excuse.

The danger of a thing of this kind is that it can be pressed beyond the bounds of reason. If we should ask for an entire day of the public school time, that would undoubtedly exceed the bounds. This decision had no sooner been handed down, than there was presented to the attorney general of the state of Illinois a request that, on the strength of that decision, he approve a system that had already been established under the interest of the church, by which credit could be given by the public school for attendance and demerits for non-attendance at a week-day church school, and also if the pupils did not attend church on Sunday. Things of that kind destroy any good that might be done. You lose public sympathy, and if you lose in the form of public opinion you lose a great deal.

IN THIS whole matter, we have to convince the public that the time that pupils are released is taken seriously and not for bootlegging religion into the public schools. That decision does not mean that the Bible can be read with or without comment. It does not touch that phase of the situation at all. It does not mean that you can give credit or demerits or that you can conduct any propaganda. The other children stay for the balance of the school time, being unexcused pupils, and the White Plains program provides for them a study period. That is all it means, and I do not know, after prodound study of the situation, how you can found this on anything else and find a reconciliation of the question, except by reasonable excuse of parents.

The Free Thinkers' Society says, "Very well, why this plan at all? Just stop the public schools that much earlier and excuse all the children." That is a hard question to overcome. The answer to it lies in what I have already indicated. The implication of the public school system is that it contends that religion has no part in life. Time is not the question, because the local school can stay open after public school hours. But above all, it helps to create a community conscience for the advantage and necessity of religious education. That is where we are weak. There is today no community conscience on the subject of religious education. The ordinary man does not understand it. The ordinary church has no conception of it. This places a vast responsibility upon us.

IS the church going to be satisfied with having made its point and stop there? Or is it going to throw itself wholeheartedly into the task of embracing the opportunity which that point opens to it? I say with the deepest conviction that if the community opens up this door to the church and the church falls down on the job, there will not only be the most severe blow dealt to the cause of religious education that you can conceive of, but the church will have a hard time vindicating itself and proving its sincerity.

The curse of religious education today is that it is founded on parochialism. Every denomination leaves the whole matter of religious education to the hazard of the individual parent, and that means the hazard of the individual leadership and sympathetic understanding that may or may not exist in the individual parent. Even the matter of denominationalism does not present a wide enough basis for effective religious education. In our public school system, from Maine to California, there is one common purpose running through it all. There is no secular denominationalism of any kind. It is the great movement of hundreds of thousands of persons devoting their lives unitedly to making American citizens, and the only way to treat this subject of religious education and to produce better citizens of the kingdom of God is for us to get the real spirit of cooperation and a real inter-ocean view of it all. Until that time comes, our program is so crippled that it will never convince the community who will judge it by comparison with the public school system, a fatal comparison to our cause.

We have to make this subject a major enterprise. I know of no denomination, and I know of no time in the history of the church in America where there has been even the beginnings of making the subject of religious education a cause. It is treated now as something that is a polite necessity in every parish, something subsidiary and incidental to some greater adult program which the clergy and the parish more completely understand.

WE FIND this situation: anyone will tell you today that while secular illiteracy is going out in this country spiritual illiteracy is coming in. If you need a testimony, if you are asked today the cause of the increase of juvenile delinquency, it is because somewhere or other spiritual illiteracy is doing its deadly job and the paganism which it is instilling is poisoning the soul of America.

There is a compact not written in the law between the American churches on the one hand and the American nation on the other. "We cannot," says the nation to the churches, "give you any money. The constitution prevents it; but we will give you one great substitute which will run into the billions of dollars. We will exempt you from all taxation. We will make every person in this land, whether he is a Christian or a Jew or a Free Thinker or an atheist, bear the burden of the taxes which we will lose from you. But your part of the bargain is this: you must guarantee the moral integrity of our citizenship." That is the unwritten contract and, as we see today the tide of spiritual illiteracy rising in this country, while money is going into the building of a vast adult program in the church, we must stop and think whether we are keeping our side of the bargain, whether we are making our effort in the right place, or whether we are building our great churches and building a vast missionary program in other fields when those who need to be taught religion are right here at our very door and in our very homes.

THERE is but one way to do this and that is by taking a country-wide view of it, by giving particular expression to it by creating some great institution which will undertake to impress the nation with the idea of the importance of religious education—some great foundation which will be devoted to the subject. Such an institution as that would be interdenominational in its character. In this matter of religious education, all our Protestant denominations are but leaves springing from the same tree and trembling in the same wind. John said, "If any man willeth to do His will, he shall know of the teaching." Under this great guiding influence, there shall be resources, because there are men and women of means and of vision, ready to give if something good and grand and compelling in its imagination stood here on this soil.

Our rich men do not know what to do to create foundations, and here is this great cause of religious education and you cannot get it going because there is no community interest. Rich men are afraid to say they are "Rockefellerizing" this or that religion. If they had a guarantee against such charges, great would be the result.

And our statesmen would support it, and our own good people, men and women, would support it, because they are jealous for the Lord God of Hosts. [*Verbatim report of address given at the recent meeting of the International Council of Religious Education, Chicago.*]

INTERNATIONAL COUNCIL SERVICE TO WEEK-DAY CHURCH SCHOOLS

By Thomas S. Evans*

THE very name "week-day church schools" indicates that this form of religious education is as much a responsibility of local churches as any other phase of their educational program. The name also implies that this week-day movement is church centered and can reach its highest and most permanent usefulness only as a responsibility of the church. These statements however, do not indicate that week-day religious education can be successfully carried on by individual local churches entirely apart from any relationship to other churches or religious sects. The traditional week-day religious instruction connected historically with several of the Christian denominations can of course continue to be carried on as usual outside of public school hours, but whenever a community decides to ask the school board to excuse children on the request of the parents for religious instruction, such an appeal must necessarily be made by the united religious agencies of the entire community. It must also be borne in mind that the service of the International Council in this field necessarily belongs especially within the sphere of its constituent denominations or communions and the auxiliary state, county and city councils.

IT IS on the basis of these assumptions that this statement of the service of the International Council in this field is presented. Week-day religious education is the particular department of the work of the Council which is necessarily closely related to the public school system. The General Secretary of the Council, because of his experience in the field of public education, is peculiarly fitted to render service to those who are considering the problems involved in establishing a system of week-day church schools.

THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION is the natural channel through which there may be a valuable exchange of experience among the workers in this field. Its columns, as illustrated by the current number, are open to those who have something of vital interest to contribute to this movement.

THE greatest present need in week-day church schools is that of competent, well-trained leaders. The leadership training department offers to those expecting to enter this work the training courses of the summer schools and special courses in standard community schools. It also offers a channel through which supervisory agents and organizations can offer their teachers a background of general religious education.

THE research department has effectively served the week-day church schools by developing for experimentation the standards which should be most valuable as a guide (and to some extent a measurement) in the conduct of these schools. It is desirable that all week-day church-school leaders and teachers should use these standards as widely as possible during this period of experimentation in order that the ultimate standards issued for week-day religious education may be as satisfactory as possible. This department has also given assistance through the issuing of the bulletin on the legal aspects of the week-day religious education movement, and will continue to render service in this same direction.

CHURCH leaders are beginning to realize everywhere that the week-day movement is an educational task of gigantic proportions requiring for its success a quality of leadership and training far beyond what the church has ever had in the past. It is also evident that large finances are necessary for the proper support of this undertaking. The national Protestant denominational leaders officially responsible for this work, are beginning to face these problems together in statesmanlike fashion. It is clear that the organizations, the personnel and the finances that have been available for the Sunday school and even for the

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vacation school are utterly inadequate to meet the responsibilities of this new movement.

State councils must face the problem of securing and supporting educational supervisors similar to those necessary for public education. Church leaders are finding in the large cities that cooperation between Protestant, Catholic and Jew is easier to secure than the trained leadership necessary and the enormous funds demanded even to inaugurate the week-day movement. It must therefore be the work of the International Council, together with all others interested in week-day religious education, to coordinate plans, secure and train leaders, provide for finances, and prepare curriculum material on a basis which shall be adequate for the task.

Surely it is evident even to the most casual observer that considerable time will be required to assemble the forces necessary, but the Council hopes to give assistance in the promotion of these schools as rapidly as may be consistent with thoroughness and permanence.

CHRISTIAN COOPERATION IN PROMOTING WEEK-DAY CHURCH SCHOOLS

By Robert M. Hopkins*

THE necessity for increased time for the religious education of children and young people has given rise to the modern emphasis upon week-day church schools. Coupled with this need has been an ambition to reach out after the millions of youth who have been outside all agencies of religious education. Confronted with the failure of the modern home to provide even the semblance of religious training, and realizing the meager amount of time that the Sunday church school has for its program in most Protestant churches, the religious educator has sought through this means to provide the additional time which the educational process requires, and to supply an additional agency to enlist the unreached millions.

It was Christian men and women engaged in public school work who first suggested that week-day schools would provide the opportunity for meeting these needs. Their suggestion found administrative leaders in religious education unprepared. Churches were not properly located with reference to public school buildings to enable the pupils to pass easily from public school classes to church school classes. Moreover, many church buildings were found to be wholly inadequate to house a school for religious training in spite of their Sunday school activities. Trained teachers were lacking and funds were not readily to be had to sustain even the few trained teachers that could be quickly provided. No course of study was in hand that would meet the need of week-day church schools.

But perhaps the most serious obstacle was the lack of cooperation among the Christian churches to whom public school officials had issued the challenge. The public school system of a community is a unit, but the churches of a community are many separate institutions. Some churches, large and well equipped with house and leadership, undertook week-day work with more or less success. However, experience soon demonstrated that in the large majority of communities a system of week-day church schools can become successful only as Christian forces work together. Christian cooperation provides the best method of approaching the public school authorities. Christian cooperation will most easily secure the necessary financial support, the trained teaching force that is essential for permanency, and the proper curriculum by which any educational program will stand or fall.

MANY communions have awaited the leadership of the International Council of Religious Education to secure this cooperation of forces on a continent-wide scale. Local experiments in cooperation have been tried with more or less success, but the Council has been urged to provide the means for carrying forward the new enterprise in a large way. This the Council is now trying to do. The International Lesson Committee has been seeking with the aid of the research department to provide a new curriculum that will be integrated and adequate. Recently the Council has provided a staff member to formulate plans and policies for promotional guidance in this field.

Meanwhile the demands for week-day church schools have spread rapidly over the country. Many churches have felt that they must meet these demands in a positive way. Several denominational boards of religious education have placed an expert leader on their staff to assist in meeting the demands of week-day church school workers.

DISCIPLES of Christ look to the department of religious education of the United Christian Missionary Society to furnish counsel and direction in matters of this sort. For a time, the United Society helped financially in one of the early demonstration centers at Gary, Indiana. A handbook on week-day church schools was issued two years ago giving detailed suggestions regarding plans and curriculum materials.

In the main however, this religious educational organization of an interested people has awaited the leadership of the International Council of Religious Education. The week day church school has seemed to them to be a place where the largest and most permanent results can be obtained through Christian cooperation.

Recently the department of religious education of the United Society adopted the following statement as its policy for week-day religious education:

In view of the rapid expansion of week-day religious education, which in many cases demands the participation of our

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own churches, it is necessary that the Department of Religious Education define its attitude toward it and agree upon a definite policy of procedure.

Vigorous promotion of week-day religious education without adequate and permanent provision for safeguarding the quality of work done endangers the whole modern program of religious education. The tendency toward making this new agency a fad based on motives of community or church pride rather than on genuine educational motives should be safeguarded.

The first evidence that a church is prepared to undertake this enlarged program is its serious attitude toward its present Sunday school progress.

Another evidence of a church's readiness to undertake week-day work is its provision for the high type of vacation church school work.

There are many cases, however, in which a community movement in the direction of week-day religious education forces our churches to face this added responsibility even though their existing programs are not of such quality as to meet these prerequisites. In such cases we must have clearly defined policies of procedure.

We are committed, wherever possible, to the following type of school:

1. Cooperative.
2. On released public school time.
3. Rotating rather than simultaneous periods.
4. Employment (on the basis of rotating periods) of full-time teachers qualified equally with public school staff.
5. Where resources are limited, work should be attempted at first with only one or two grades, preferably the upper grades of the elementary school.
6. Use of church equipment wherever suitable.
7. Fully administered and financed by the churches.

DEVELOPING AND MAINTAINING WEEK-DAY CHURCH SCHOOL STANDARDS

By Frank M. McKibben*

WEEK-day religious education represents the most recent major development in Protestant religious education. This new movement has been marked by rapid growth, by extension into all parts of the country, and by limited supervision from any central source. Much of the development that has occurred has come about on the basis of local initiative, local leadership, and local experimentation. Very little guidance has been available from any source. When any group undertook to establish week-day schools of religion they drew as they were able upon such information regarding other schools or the movement as a whole as was available. The present situation with respect to this new development of the church's educational program is fraught with singular possibilities either of perpetuating the characteristic mediocrity of Protestant religious education as represented in the traditional Sunday school or of striking at the beginning for higher levels of effectiveness in religious education.

Guidance Needed

IT seems needful, therefore, that from some source standards for the week-day church school should be set up and methods for their maintenance developed. Rigid uniformity in type or narrow conformity to arbitrarily determined ideals or standards is not desirable. In fact, it would be most unfortunate if any action should be taken that would lessen the freedom and extent of careful experimentation in this field. It will be equally unfortunate to the Protestant program of religious education to continue to fail to give guidance and help to the innumerable developments of week-day work where the character of the local school will be determined largely by those of limited training and inadequate ability to evaluate and profit by experimentation. Is it not possible to set up some standards which will suggest the minimum requirements for effective religious education and indicate the degree to which these requirements are being or may be met by week-day church schools?

What Are Standards?

THIS is a difficult question to answer. Recently various statements regarding standards in religious education have been made by students of the problem. From these the following definitions may be reviewed. Professor W. W. Charters has suggested that "To teachers and officers of agencies for religious education, standards are essential for two purposes: *guidance* and *measurement*. For guidance, standards are useful to the agencies which seek to give instruction because they state the requirements of good performance . . . . For measurement, standards are valuable to the authorities of certification and inspection because they may be used as a measuring instrument by which to reward those who reach the standard and assist those who fail of standard performance in one point or another." Professor George Albert Coe writes that "A standard is either a desired result of teaching, or a desired condition or process thereof, that is definite and certain as either present or absent. If the degree to which it is present can be measured, then the standard is so much the more a standard."

The old church-school standards have been found inadequate. Attempts are now being made to formulate one in keeping with sound educational theory and current conceptions of religious education. The "Proposed International Standard for the Church School" has been developed on the basis of the two-fold function, guidance and measurement. As this "Proposed Standard" is constructed it is primarily an instrument of guidance. Herein is its greatest usefulness to be found. While it attempts and provides for measurement, the elements to be measured are in many cases subjective and are exceedingly difficult of measurement. The term "church school" is used in this standard "to connote an organized agency growing out of or built up around the Sunday school, which make provision for both Sunday and week-day activities." The question arises as to the extent to which the "Proposed International Standard for the Church School" can be used as a standard for the week-day church school.

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How May a Week-Day Church-School Standard Be Established?

THERE are several sources of educational theory and practice from which elements in a week-day church-school standard may be drawn. Among these are the following: current practice and experience in the Sunday school, current practice and experience in the week-day church schools, practice in public education which in many points is quite similar to religious instruction, and the present Proposed Standard for the church school. Any standard set up will doubtless combine elements from all these sources.

Week-day religious education presents leaders in church-school work with a unique opportunity, an opportunity to proceed without embarrassment and delay to the establishment of a type of educational work which it has been impossible or difficult to realize under the limitations of traditional practices and viewpoints in the typical Sunday school. After due account is taken of the points of strength and effectiveness of the Sunday school, the fact remains that comparatively low educational levels have characterized most of its work. In recent surveys it has been discovered that fully 60 per cent of the Sunday-school teachers have had no formal training for their work. A survey of housing and equipment conditions of a large number of representative Sunday schools revealed the fact that fully 75 per cent of the classes of children and youth of school age meet under physical conditions which the average public school teacher would declare impossible. Adequate records of enrollment and pupils progress, ideals of regularity and punctuality of attendance, definite goal for achievement, have all been seriously lacking in Sunday-school work.

Sunday School Practice Not Adequate

IN setting up standards for the week-day church school it will not be wise to follow too closely the patterns of the Sunday session of the church school of the past. To think of the week day church school as merely an extension of the Sunday school into the week time will with rare exceptions be unfortunate. The week day church school will, of course, look to Sunday school practice and theory for many forms and principles of procedure. Principles of gradation, statements of objective, conceptions of the curriculum, etc., will be carried over into the new work.

It is primarily in the quality of work expected or required that the week day church school will set different standards with the reasonable hope of maintaining them. As has been suggested week-day church schools have the opportunity of transcending traditional conceptions of religious education as represented in the Sunday school. As a rule week-day church schools are effecting a closer gradation of pupils for the total program. For the most part the teachers are better trained. A recent study of the teachers of two-score of the larger week-day schools revealed the fact that fully 75% of the teachers had special training comparable to that of the teachers of the corresponding public schools. It is customary for them to be paid regular wages which frees them from other duties and secures better preparation for their work. As a rule classes are larger and do not labor under the handicaps of the noise and confusion of many classes in a single room. Trained supervisors who really supervise are not uncommon with the week-day church school.

Constant Evaluation of Week-Day Schools Needed

ONE of the most effective methods of determining the standards of week-day religious education is to provide for the continuous measurement and evaluation of current practice in such schools. In the last analysis little is known in general about the quality of work and types of procedure in the wide-spread development of this work at present. What methods are being used and what results are being achieved in the schools here and there, especially those of the better type, should be known and known accurately.

In no way could greater service be rendered to this movement than for some agency, possibly the International Council of Religious Education, or the Religious Education Association, to set up the machinery by which careful surveys would be made periodically of the schools and the methods used, and the results achieved scientifically evaluated. It is from just such procedure that reliable standards for the week-day church school will finally be determined. The various studies and surveys conducted in the public school field during the past decade or two have been invaluable to public educators in aiding them to an understanding of desirable and possible standards in many phases of public education. The basis for comparison between one school and another and between one school and the average grade of work done in a large number of schools has thus been established.

Study of Public School Procedure Helpful

THE foregoing is suggestive of the fact that much guidance can be gained from a careful study of public schools at many points. Week-day religious education is in no sense identical with public education. Its procedure should not follow slavishly that of the public schools. On the other hand, "practically all types of learning of whatever sort have certain processes in common." Public educators have made remarkable advance within the last few years in the scientific study of the processes and factors of education. Public education has as yet its serious defects. But in attempting to set up standards in religious education much is to be learned from a study of current practice in the public schools. Public school standards with respect to buildings and equipment, teacher preparation, costs of education, pupils accounting, attendance and punctuality, etc., should be carefully considered in endeavoring to determine the type of religious school which the children of the public school will be invited to attend.

The Proposed International Standard for the Week-Day Church School

IT will require considerable time and effort to study some of these sources from which standards for the week-day church school will be drawn. In the meantime, schools are springing up in increasing number. Some immediate guidance is needed. As an attempt to provide immediate help and in the interests of preserving the unity of the entire educational program of

the church, the Professional Advisory Section on Week-Day Religious Education has aided the Sub-committee on Church School Standards of the International Council in formulating an interpretation of the Proposed International Standard for the Church School in terms of the week-day session of the church school. Under this interpretation the term "church school" is used to embrace "the entire educational program of the local church, functionally developed, with only secondary reference to the form or forms of organization through which the program is administered."

Here, as in the case of the original standard, the primary service of the week-day standard will be that of affording guidance. It is to be hoped that the elaborate statement of the elements entering into the process of learning to live the Christian life will enable workers in week-day schools to understand the broad nature of their task. This interpretation recognizes the fact that at certain points higher standards will be immediately attainable in the week-day church school than will obtain in the Sunday session. This is particularly true of pupil accounting, teacher preparation, supervision, and costs. The rating on some of these points is considerably changed from that of the original standard.

The Proposed International Standard for the Week-Day Church School† is an initial attempt to afford workers in this new development with needed guidance. It leaves much to be desired. As an instrument of measurement it will be found more stimulative perhaps than scientific. It is sincerely hoped, however, that many teachers and supervisors of week-day schools will study it carefully and apply it thoroughly and will make known to the committee and Professional Advisory Section their findings and reactions.

†May be secured from The International Council of Religious Education, 15c per copy.

BASIC PRINCIPLES IN CURRICULUM CONSTRUCTION

By William Clayton Bower*

THE present movement in religious education is in the direction of basing the curriculum upon the experience of the learner. From this point of view, religious education begins and ends in experience and seeks to relate the ideals and motives of Christianity directly to the conduct of life. The school is not apart from life, but is the organization of life within the school in such a way that persons are learning to live the Christian life by actually living it under guidance.

This conception rests upon the assumption that the objective of religious education is the development of Christian personality and the creation of a Christian social order.

It rests upon the further assumption that persons realize themselves through the experiences which they have as the result of the process of adjusting themselves to their material and social world.

Consequently, the function of religious education is to condition all the responses which growing and self-realizing persons make to the situations which life presents to them by leading them to make these responses in the light of a vivid sense of their personal and responsible relation to God and of the total meaning and worth of life. Thus the preparation of a man to become a Christian manager of a great industrial plant will involve a series of conditionings of his response to an economic situation. His unconditioned response might be entirely selfish—an attempt to secure the largest possible dividends irrespective of other considerations. On this level he is likely to house the plant in an unsanitary building, fail to protect the workers from dangerous machinery, force his employees to work long hours at the lowest possible wage, and to use speeding.

If his response is conditioned by intelligence through the introduction of the factor of scientific economic knowledge, he will find it in the interests of efficient production to house his workmen in a sanitary plant, to protect dangerous machinery, and to adopt a day of reasonable length. If the social factor is introduced into the response, he will come to regard his employees as fellow human beings whose persons are sacred; he will think of his industry not simply in terms of goods produced, but in terms of the service it renders to society; he will measure his product in part by the effect which the industry has upon the persons involved in it. If the ethical factor is introduced, he will see that as a matter of mere justice his employees receive a living wage, have opportunities for health, happiness, and a reasonable amount of leisure time, and that his products are honest. If the aesthetic factor is introduced, he will see that the plant is architecturally beautiful, that the persons associated with him have opportunities for noble enjoyment, and that beauty is put into the product.

If, now, in addition to all these factors, there is introduced into his response a sense of God's relation to the thing he is doing, a sense of the worth and meaning of his work through placing it in a setting that relates it to the total meaning and worth of life, and a vivid sense of his own personal and responsible relation to God, the manager of the factory becomes a religious person and his activity becomes religious. Not that the Christian factor can be introduced after all the other adaptations are made; it must go back to the root and beginning of the adaptation and permeate every step of it. In some such way as this it is the function of religious education to condition every response which persons make to the situations which life presents—in the home, in vocational activities, in civic life, in recreation, in matters that have to do with health, in the school.

IF WE accept this vital and functional view of religion as having to do with the conduct of life, it is clear that the content of religious education—the

*Abstract of an address delivered before the Professional Advisory Section on Week-day Religious Education, Chicago, February 10, 1927. Dr. Bower is Professor of Religious Education in the University of Chicago and chairman of the Committee on International Curriculum of Religious Education.

curriculum—must consist of the experience of the learner undergoing interpretation and control in terms of Christian ideals and purposes. Persons undergoing religious education are not learning knowledge, however important, out of books, but how to master the situations of life by learning to live in a Christian way.

Obviously this approach leads to a new conception and function of subject-matter. It now consists of all the elements that enter into the situation and the response that is made to it—the elements of the situation itself, the past experience of the learner, including his knowledge, ideals, habits, and attitudes, and the vast stores of knowledge that have resulted from the accumulated experience of the race. The function of subject-matter is also differently conceived. It now becomes the "stuff" that persons use in responding in intelligent and purposeful ways to situations. The function of knowledge is to interpret present experience, to bring to light possible outcomes, to criticise them, and to supply the factors that will enable the growing person to bring his experience under control. Knowledge ceases to be an end, and becomes an instrument for the interpretation and control of experience.

So also, this approach gives us a new conception of the unit of learning. Under the older instructional technique, the unit of learning was a block of subject-matter to be assimilated within a unit of time. The unit of learning now becomes an experience that is undergoing mastery in a Christian way. A unit of learning is not completed until the learner has learned how to meet and respond to a typical situation in a Christian way, has acquired a technique for dealing in a Christian way with other similar situations, and can be depended upon to respond in a Christian way whenever such a situation recurs. The amount of time spent on these units depends entirely upon the time it takes to secure mastery.

SUCH an approach necessitates an entirely new procedure in curriculum construction. The first step is the uncovering of the experiences of children, young people, and adults at the various age-levels. Such a search requires the use of many research instruments, such as a charting of the areas of experience, an analysis of Christian character traits, the case study, the activity analysis, the interest analysis, a search of the materials in biography and autobiography. These are the functions of research.

Once the experiences have been discovered, they must be treated in the laboratory before they are suitable for curricular use. The fact that there are only a limited number of teaching opportunities means that a selection of experiences must be made, those being selected that are real, typical, difficult for learning, and that present points at which breakdowns in conduct are most likely to occur. They must be problematical, since thinking can only be secured in the presence of a problem situation, and there is no guarantee of a carry-over of learning from one experience to another unless the process is lifted into consciousness, reflected upon, and purposed. They must be continuous, so that the educational experience of the child shall be of one pattern as he moves from one stage of maturity to another into adult life.

After the situations have been collected and treated for curricular use, a search will need to be made of the available source material to be used with the situations.

The final step in constructing the curriculum will be experimentation in actual teaching situations with the curriculum and the reconstruction of these materials in the light of that experience.

Such a curriculum, being based as it is upon the experience of the child, will be continuous. It will bind into a unit his public school, home, church school, and community experience.

In some such approach as this the modern religious educator is approximating the educational assumptions and ideals of Jesus. He laid down as His fundamental approach to the learning of the way of life that he that would *do* His teaching would most certainly and quickly arrive at an understanding of it. In practice, His presentation of the ideals and principles of the Christian life emerged from immediate, concrete situations in the lives of those associated with Him. Modern religious education has yet to discover a better approach.

THE CORRELATION OF WEEK-DAY RELIGIOUS INSTRUCTION WITH THE EDUCATIONAL PROGRAM OF THE INDIVIDUAL CHURCH

By Walter Albion Squires*

THE TERM "correlation" is comparatively new in religious education. Its use has become common only within the past eight or ten years. The emergence of this new term in the customary nomenclature of the church school is indicative of a new consciousness on the part of church-school leaders. It is evidence of a growing awareness that since the child is a unity in his personality and nature, the educational program which is fitted to develop the child must likewise be a unity. The demand for a correlated program of religious education arises out of the nature and needs of the child. It must find its expression, however, in the curriculum which the church school provides for the child. All this talk about the child being "the correlating agent," and which seems to imply that no sort of unity in the educational program is necessary, is pure nonsense. We are altogether blameworthy if we provide the child with a divided and confused educational environment.

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The child has indeed wonderful powers of adjustment and he may be able to bring some sort of order out of a jumbled program of religious education; but we may be sure that the program would be much more helpful to him if it were orderly, consistent, and definitely purposeful. The child is not "the correlating agent" in any such sense as to excuse us for our educational blunders. The "correlating agent" is the teacher or program-builder who is responsible for the character of the church-school curriculum.

The Situation Within the Individual Church

SINCE the individual church is today, and probably will continue to be, the agency chiefly responsible for those phases of religious education which lie outside the home, it is proper to consider first of all the conditions within the church school which make correlation imperative. Moreover the need for correlation within the individual church school is evidently much greater than is the need for correlation within other organizations carrying on religious education. The task of unifying the educational program of a Y. M. C. A., or of an interdenominational week-day church school, is simple compared to the task of correlating the educational program of an individual church. The agencies first named are unities in themselves and their task is simply the adjustment of their program to the program of other organizations. The church school, however, is a loosely-related group of educational agencies. It must make many adjustments within its own group of agencies and after it has secured unity within its own group of agencies there remains the task of adjusting its program, as a whole, to the many other outside programs in which some of its own pupils are envolved.

Not long ago the writer visited a church which was trying to maintain no fewer than twenty-three educational agencies for its children and young people. There was the Sunday school with its various departments, classes, and class organizations. There were two or three Christian Endeavor Societies. There were Scouts and Camp Fire Girls and Mission Bands. The plan included a week-day church school running throughout the public school year and a vacation church school in the summer.

This church had no council of religious education or other body responsible for the educational work of the church as a whole. Responsibility for each organization was largely confined to the little group of leaders who had started each organization. There was no supervision provided for the church school as a whole and very little supervision of any sort. The group of agencies existing under the general oversight of the church had no sort of unity, no common goals, no plans for cooperation. There was overlapping, competition, misunderstanding. The organizations got in each other's way. Many of them had outside allegiances and were more loyal to these overhead organizations than they were to the church school of which they were supposedly a part. Most of these agencies were nothing but electives, and their membership was in many cases small and unstable. When the work of these twenty-three agencies was looked at as a whole it presented a curious aspect. Some of the necessary phases of religious education were being attempted by ten or a dozen different agencies. There was this apparent overlapping and yet the sum total of what all the agencies were doing did not amount to a well-rounded program of religious education. There were conspicuous gaps in the program as a whole. Few pupils were members of more than two or three of these organizations and many had relationships with the Sunday school only.

In addition to all that has been said, we must keep in mind the fact that the pupils of this church school had in many cases relationships with religious educational agencies lying quite outside the individual church. They belonged to High Y Clubs, Girl Reserves, Christian Endeavor Unions, and some other organizations. A church school can never be at its best until it has adjusted itself to the other agencies which have educational relationships with its pupils, especially until it has adjusted itself to those outside agencies which are concerned with the teaching of religion.

We have been considering what may be regarded as an extreme case, but it will illustrate the situation in many church schools. Such a situation is often styled "over-organization," but it is something more than that. In such a situation there is lack of organization as well as an excess of organizations. The remedy may lie in the lopping off of certain educational agencies, but it will lie also in bringing those which are retained into a closer cooperation.

The First Task of Correlation

WHAT has been said indicates that the first task of correlation lies within the distinctly religious educational field rather than within that general educational field which includes both secular and religious education. The religious educational program ought to be correlated and unified before extensive plans are made for correlating religious education with secular education. If a public school supervisor found certain pupils pursuing three independent courses in arithmetic at the same time, he would correlate and unify the work in arithmetic before he attempted to correlate arithmetic with geography. Likewise leaders of a week-day church school, it would seem, ought to correlate their work with the work of other religious educational agencies which have relationships to the same group of pupils, before seeking to correlate their work with that of the public schools.

This responsibility of the week-day church-school leader cannot be avoided by generalizations which identify religion with life. Religion should enter into all our life experiences, but it is not drawn equally from all our life experiences. If historical conceptions concerning the genesis of religion within the individual are valid, the distinction between religious education and secular education is a genuine distinction. If this distinction is genuine, we cannot escape the conclusion that all religious educational agencies having to do with the same groups of children ought to cooperate with one another as a first duty. When this correlation of the distinctly religious agencies has been secured the larger correlation with secular educational agencies will be in order.

A Plan for Correlating Week-day Religious Education With the Educational Program of the Individual Church

DURING the past five or six years several denominations have published curriculum materials intended to serve as a basis for correlating week-day religious instruction with the educational program of the individual church. We shall consider only one of these attempts, namely the three-hour-a-week plan of the Presbyterian denomination.

This plan aims to bring the work of the week-day church school, the Sunday school, and the Christian Endeavor Societies into a unified system. The course of study is published in bound textbooks. These books contain material for the Sunday school and this material is selected with special reference to its suitability to develop the spirit of reverence and worship, though the Sunday sessions of the church school are by no means confined to this particular phase of religious education. In like manner the week-day material is largely of the informational type, though not exclusively so. In the Christian Endeavor sessions, the expressional phases of religious education are emphasized. The plan is to give through the three sessions of this correlated church school an educational program that is pedagogically complete.

Some marked improvements in church-school work has arisen from the division of labor and the unified plan provided in the correlated church school. It has strengthened all of the cooperating agencies. Instead of resulting in a loss to the Sunday school, it has lifted the Sunday school to better methods, increased attendance, and wider outlook. It has helped the week-day church school, enabling these schools to flourish in communities where public school time for religious teaching has not yet been secured, and giving to them a permanent place in the program of the individual church. It has greatly strengthened Christian Endeavor enabling the societies to reach practically all the pupils of the Sunday school, and giving to the society meetings an interest which they have seldom attained.

Phases of the church-school program which have long been slighted have a chance for recognition under the correlated plan. Let us take the teaching of missions in a certain church school as an example, and for the sake of brevity confine our discussion to changes wrought in this phase of religious education within the junior department of the church school. Before the adoption of the correlated plan missionary education in this particular church school was given through missionary clubs. The missionary club for the juniors was called "The Light Bearers." It enrolled as members less than half the girls of the junior department and none of the boys. It held ten meetings a year and as these meetings were usually about an hour in length, the church was therefore furnishing its junior pupils about ten hours a year of missionary instruction.

Under the correlated plan, missionary instruction is made a definite part of the church curriculum and all the pupils who attend the church school are given this instruction. Instead of ten hours a year, the church now offers a maximum of nearly sixty hours a year in missions. As a consequence the interest in missions has become intense among the children of the church and it has spread through the whole church.

What has been done for missionary instruction has been done for other phases of religious education. Expressional work has been made a part of the educational program for practically all the church-school pupils, whereas before it was an elective which few of the church-school pupils elected. Handwork, memory work, and projects have been given a larger place than they could possibly be given without the division of labor and cooperation which the correlated plan makes possible.

The possibilities of the plan seem well-nigh immeasurable. If adopted by all the churches of the land, it would increase the efficiency of the church-school program many fold. If the week-day sessions of such a system could be held on public school time it would enable the churches to reach the millions of spiritually neglected children of America. In reaching them most of our problems as churches and as a nation would become possible of speedy solution, for these problems center in the child and in the religious needs of childhood and youth.

EFFECTIVE TEACHING METHODS IN THE WEEK-DAY CHURCH SCHOOL

By May K. Cowles*

WE ARE all seekers for the "tried and true,"—for the methods that bring best results. It is difficult to generalize and say that any particular method is best. Much depends upon the teacher, the time when the teaching is done, the place where classes are held, the size of the class, the equipment, the previous training of the pupils, the home environment,—all these are factors which enter into the selective process.

The teacher should be alert for new methods but not hasty to adopt them in a wholesale fashion till experimentation has been made in a small way. Careful selection and testing will save much loss of time in these days of pioneer work in week-day religious instruction. Often a method which might be perfectly feasible in a class of twelve would be very unwise with a class of forty. For example, a class of twelve (perhaps in vacation school) might be allowed to carry out a lesson suggested in one of our standard text books where the child is supposed to make kites to impress

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the thought of the lesson. A class of forty with a half hour session in week-day church school would make a failure of such an activity, and I fear the method would not result in effective teaching.

Probably no one method is good for all, and sometimes several methods must be used even with the same group. Use the method which will hold the highest degree of attention. The things to which the child gives himself wholly and completely are the things that stick and make the biggest impression. This is even more important in the field of religious education than in public school work. The very nature of the subject we are teaching demands this.

Pupils will be most attentive if they are actual participants in the class period. Sometimes topics assigned to individuals bring good results. Care should be taken that the few do not monopolize the time of the class. The teacher will be taxed to bring out the timid pupils and encourage those with less initiative to make some contribution to the lesson. The skill of the teacher will be shown in bringing out latent talent. The art of questioning is far from a simple method of procedure but sometimes may be used to advantage.

ONE of the most effective ways of securing a response in week-day work is to make the pupils *love* the Bible stories. Perhaps at first it is just the love of the story for itself, then it opens the way to understand our human relationships and our relation to God. Because God is in these stories they produce an awe in the child and stir the emotions as other stories do not. If pupils can be led to see the beauty of the Bible stories and to *feel* them,—a long step has been taken toward seeing the deeper significance which they have for life.

Because the Bible is a book *about* life and is for our guidance *in* life, it gives a teacher an opportunity to study human needs as no other book does. If the stories are brought to the pupils in such a way that they feel with and for these people, they will feel that God has an interest in life today as well. It is indeed a privilege to so tell a story to a group of children that every eye will be fastened on the story teller, the children will wait with almost bated breath, and when the story reaches its climax there is a stretch and a yawn and a look of satisfaction on their faces. No moral need to be attached; the impression has registered. I know of no more effective method of bringing truth to young children. In fact, few people grow so old that a good story does not appeal and leave an impression.

Socialized teaching has a place in effective week-day work. It develops leadership and initiative, teaches cooperation, keeps interest keen, and encourages group loyalty. The teacher should be ready to guide so that pupil-directed class periods will not deteriorate into unprofitable arguments and altercations. This form of recitation should probably be only an occasional method. Very successful worship programs have been worked out by the pupils themselves and have been carried through with reverence and dignity. Dramatization has also proven to be a successful method in furnishing opportunity for pupil participation.

A free discussion of life problems and situations has proven to hold the interest of junior high school pupils when other methods dragged. Often the pupils say they have never looked the problem squarely in the face before. They simply had not thought about it at all. In one class where this method was being used, the problem under discussion was "When to tell and when not to tell." When the discussion started the class was almost unanimous that one should never tell on someone else. After a spirited discussion and looking at the matter from different angles it was discovered that there was a difference between mere tattling and telling for the sake and good of others who were suffering and had no means of getting at the facts in the case. The result of this lesson was that two boys who had been witnesses to a juvenile crime and had seen certain boys breaking into a building to destroy property, went to their teacher and asked her what they ought to do. They felt, in the light of the lesson which had been discussed, that for the good of all and the protection of property they ought to tell the police what they had seen. The boys finally did this and the boys who had evaded the police were brought to justice. The boys who told did not do this in the spirit of tattling, in fact it was a sacrifice for them to do it, but they had come to see the problem from a different angle than they had ever looked at it before. They were prompted to tell because they had been convinced that it was for the good of all that the facts be known.

ANOTHER method which has been discussed much but used less, is the project method. In some cases it has been taken seriously and good results have been obtained. Perhaps the success of this method depends more upon the teacher than does any other method. If handled rightly it has great value, but in the hands of the amateur it has grave dangers. Time and place are large factors in the success of this method. There is danger of a teacher leading a class off on a tangent and the whole enterprise prove to be purposeless rather than purposeful. There is no desire to minimize the value of this method in the hands of a skilled teacher. Such a teacher is needed with any method if it is to be effective, but it would seem that the project method is fraught with more dangers for the inexperienced teacher than some others.

And this leads to the consideration of another method. It may seem like straining a point to speak of the teacher as a method. And yet, if it be true that eighty-five per cent to ninety per cent of the effectiveness of the teaching process depends upon the teacher, then truly she becomes a method of putting the truth into the life of the child. "We grow to be like what we admire." Through her personality, her interests, her attitudes, impressions are made and effective teaching is done. Curriculum, method, teacher,—all are methods in one sense toward the attainment of our goal.

Moffatt translates Jesus' words in Luke 6:40 in this way, "A scholar is not above his teacher: but if he is *perfectly trained* he will be *like his teacher.*"

PRINCIPLES TO GUIDE IN THE DISTRIBUTION OF THE TIME OF THE CLASS SESSION

By Blanche Carrier*

THERE was a time when the time distribution of the elements of a lesson was no particular problem. A period of about a certain length of time was given to each of the main subdivisions of the lesson plan, varying with the type of materials used. There was the period of approach, with its songs or hymns, its pictures and dramatic activities, its explanation of manners and customs. There was the story, followed by the expression period, with one of the various forms of expression. There were periods of drill, of discussion, of worship.

With the increasing emphasis on the experience of the pupils, there is coming to be a more and more flexible program. While it may not be the desire of many teachers to go to the extreme of abandoning the habit of planning, for the custom of taking up the impulse of the children at the moment, without the careful thought which will guarantee the emphasis on the valuable factors in their experience, it is, however, evident that we need to know the child of the particular age and environment very well in order to minister to the experiences and problems he finds constantly as a part of that age and environment. Only thus can the hour in the school of religion become for him an experience of meaning and value in the totality of his life. This results naturally in a flexible distribution of time, so that the same lesson is not taught alike to any two classes.

THE only principles which I can state here are those which seem to be emerging from our experiences. These briefly stated, are:

1. Size of the class. It is obvious that certain things could and should be done with a class of 20 which could not be done with the less ideal groups of 10 or 40.

2. Age of the children. It is again obvious that the various age groups will have periods of different lengths. These should be decided on the basis of the span of attention possible for each age, as discovered by the educational psychologists.

3. The course of study. We have discovered the necessity for a certain balance of the various elements or activities. The course may be mainly a discussion group, or it may be an appreciation course. This will determine which elements will be emphasized. We need to be careful, however, even in such a case, that important elements are not entirely neglected, as they are in some courses I have in mind. In our own field, we have been quite dissatisfied with the effect on the pupils of two courses in which there was neglect of certain elements. One was a discussion course that neglected worship,—a very common error; the other was an appreciation course that neglected discussion.

4. Time allotment for the class. In a period of 50 or 60 minutes a certain balance can usually be maintained in the single class session, though there will be days when the class must spend the entire hour on one or two elements of the program. There will be also a larger unit of the course,—a month's work, perhaps, in which the balance is better attained than in the single lesson. In the 30 minutes class, the teachers can scarcely achieve a balance for each meeting, but can do so for a group of lessons. One teacher of such classes is planning a course with each four lessons a unit. Whether or not we can maintain such a cut and dried grouping, we can hold the ideal of balance in groups of lessons.

5. Last, and most important—the needs of the children in the particular class. We have some interesting experiments in this line just now. The first thing to consider is the type of environment from which these children have come. Usually this is somewhat common for a single school district. If the children come from the emotional, evangelistic home and school where questions are only half-thought-through, and pious phrases rise readily to their lips, there needs to be an emphasis on the discussion. If they come from the more intelligent group, are widely read, good thinkers, there probably needs to be an emphasis on well planned worship where, on the foundation of thorough information and keen thinking, there may be an attitude of dependence on God through a recognition of the spiritual values in the universe. If they come from the shallow American home where there is feverish scrambling after possessions and excitement and engagements of all sorts, the children need the steadying influence of a quiet and carefully balanced program, with emphasis on brief but concentrated thinking for themselves. If they come from the poorer district and are repressed or colorless in their thinking, there needs to be a colorful handling of the most interesting materials, which will perhaps include such types of handwork as do not distract from the aims of the class. Here lies our greatest opportunity and challenge, and our most difficult task. The full time teacher who has twenty classes finds it a real problem to prepare such material that it will adequately meet the need of each class, so that each has the fullest experience. On the other hand, the teacher with only one or two classes often does not realize the problem through lack of training, or through very lack of contrast. However, some very interesting things can be done along this line.

The DeVry Summer School of Visual Education will hold its third annual session at the Parkway Hotel, Chicago, Monday, June 27, to Friday, July 1. It is under the direction of Mr. A. P. Hollis, author of *Motion Pictures for Instruction*. Twenty-three instructors are listed. Courses will be interesting and of great practical benefit to workers in religious education.

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LEGAL STATUS OF THE WEEK-DAY CHURCH SCHOOL MOVEMENT TOGETHER WITH SOME IMPLICATIONS AND QUESTIONS PRECIPITATED

By Thomas S. Young*

Survey of Present Situation

THE state legislatures, the law-making bodies competent to legislate in the week-day church school movement, meet in the odd years with a few exceptions. This being true, no legislation has been possible in the majority of states and no legislation has been enacted in the states which are exceptions, during the past year. Whatever changes have taken place have resulted from judicial actions.

There are at the present time 28 states in which time released from the public school day is being used in one or more communities of the state. Of this number five have definite legislation. These are Iowa, Minnesota, South Dakota, and Oregon; Louisiana reports as of this number but the statement is so qualified that a positive classification is dubious. In three states, New Jersey, Ohio and New York, judicial decisions have sustained the permissive use of time which had previously prevailed. Judicial sanction of the use of "released time" was given to New Jersey, December 1924; in Ohio, 1925; in New York, 1926 and confirmed, January 1927.

Responses from some states persist in confusing week-day church schools held in free time; i. e., time aside from the public school day and legalized reading of the Bible in the public school, with the use of "released time." It would seem that one service the denominations should expect from State Councils of Religious Education would be the gathering of statistics and facts of common interest concerning the situations in the particular field.

In the present legislative year there are bills before the following state assemblies; namely, Maine, Pennsylvania, Indiana, North Dakota, Washington and California. It is possible there are others. So far as reports have been received the outlook for the passage of these bills is not encouraging. In 1925, six states defeated similar bills.

In 1925 several southern states considered bills having to do with the Bible or religious education in some form. Most of these were carried. It is in the south where most of the confusion referred to above exists, hence uncertainty as to the real status. It is nearly certain that "released time" was not at issue in more than one or two states.

Some Implications

IN the Mt. Vernon, New York, case, Judge Seeger assumes that not only is the church and state without justification for organic relations, but without warrant for sympathetic or cooperative relations.

2. Public school men in increasing numbers are declaring that the highest type of citizenry can only be produced by the cultivation of the spiritual values of life, these as integral factors of the symmetrically educated life.

3. These values are best developed through religious education which the public school cannot give. *These* are in the particular field of the home and church. It is therefore the duty and privilege of the public school on the one hand and of the home and church on the other to recognize this community of interest in producing high grade citizens and to seek sympathetic cooperation without organic relations in accomplishing the task.

4. From the judicial decisions reached in the New Jersey, Mt. Vernon, White Plains and Ohio cases, the following inferences may be drawn—

a. The courts will probably sustain the constitutionality of the use of public school time for religious instruction when not complicated with the use of tax money in any form.

b. The courts will decide against the use of public school property in any form unless the state law clearly provides for it or an adequate rental is paid.

c. That the granting of credit for courses in religious education given in time released from the public school day is likely to be construed as an organic relation with religion, hence a union of church and state.

5. In 24 states under varying rules the public school is giving high school credit for Bible study. With a few exceptions this study is done aside from the public school day. This would probably be sustained by court decisions on two grounds; namely, (a) credit is given on examinations on the material as history and literature and not on the religious content; (b) the work is done without involving public school money.

6. The Mt. Vernon decision in the light of the unanimous decision of the Supreme Court of the United States in the Oregon case, June 1, 1925, would necessitate one of three positions; namely, (a) the pupil must attend a parochial school for the full time prescribed by school law. (b) he must attend the public school and be without religious instruction in the official public school day. (c) he must give time additional to the public school day for the religious instruction which is being considered an essential part of training for the best type of citizen. Manifestly, the first and third alternatives are unfair. This leaves the second one, that of lack of provision within the official public school day, open for consideration. For such provision there is nothing in our historical position of separation of church and state to prevent the use of a portion of the official day, "in so far as the contemplated purposes of the public school system are not destroyed." Manifestly such destruction is not involved. In the states where injunctions have been invoked and the factor of time from the official day of the public school has been the one element involved, the injunction has been refused, or, if granted, dissolved. Where state laws apparently fix the official day so clearly in this regard that no court decisions have been sought, an enabling act by the state legislature would adjust the situation.

Some Questions Suggested

A CAMPAIGN to educate the people in the objectives and opportunities of week-day religious instruction. In seeking an answer to the question why the legislation sought in 1925 in eight states in the interest of week-day church schools was defeated in seven, we would ask, was there any reason in common? It would be too much to assert that all defeats were attributable to any one cause. Probably in every state there were local factors and many of them. Right here we would pay tribute to the fine, carefully planned and faithfully carried out work in some of these states. Yet it is probably true that not in a single state was such a campaign of education carried out as to result in even a fair percentage of the intelligent voters understanding anything of the objectives. And the individual voter, properly led, does compel or restrain legislation.

The present legislative season is witnessing bills in at least six states. In North Dakota the bill has been defeated in spite of splendid leadership. In one state the bill has not yet been presented. In two of the other three states the bill is known to be in distress. We must again consider the question of the campaign of education. Is it not true that in addition to any and all other plans, the educational campaign is fundamental? Further, is it not true that in every state the fundamental need of today is a carefully planned campaign of education, this wholly aside from the question of legislation? There are certainly a goodly number of points at which misunderstanding and misrepresentation exist almost uniformly. Standards! Yes, we must have standards but they are

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the results of years of observation and study. Misunderstandings wholly antagonistic to our general positions are the growth of a few days, given the needed conditions.

For example,—Marion, Illinois, after two years of careful consideration, inaugurated week-day church schools in November 1926, 95% of the pupils of grades 1 to 8 enrolled and began enthusiastic work. Within a few weeks a few ill-disposed persons communicated with the State Superintendent of Public Instruction and the Attorney General. Two complaints were presented; namely, (a) public school teachers were teaching during the time for which they were paid by public school funds, (b) public school credit was being given for the religious instruction. These officials, assuming they were correctly informed, expressed the opinions that Marion was violating the state school laws. Had the information been correct their decision should rightly and wisely have followed. Fortunately, neither of the two statements was true even remotely. But that fact has not prevented the wide publication of the supposed facts and the consequent decisions. The officials have already learned the untruth of their information and have of course, withdrawn their condemnation. These supposed facts and decisions will be used many times in legislative circles and elsewhere, while the corrections will be known to but a limited number. A campaign of education involving such fundamental positions as these two on which we are all agreed, such information widely distributed, would prevent officials assuming without investigation that facts had been transmitted leading them to make humiliating decisions.

2. The following questions are being constantly misunderstood and misrepresented. These and others should be clearly presented and answered in harmony with the positions taken in each state whether seeking legislation or not, if public school time is being used for religious instruction.

a. That credit is not being given for religious instruction given in time released from public school day.

b. It is not proposed to use the Bible as a text for religion in the public school.

c. Teachers in the employ of the public school are not used for religious instruction during the time for which they are paid by public school money.

d. Legislation is not being sought in any state in the interest of any religionists or for any purpose save that of sympathetic cooperation with the public school in producing the highest type of citizenry, and this in careful avoidance of organic or financial relations.

e. The week-day church school movement does not seek permission or authority to read the Bible in the daily session of the public school. It neither supports nor opposes such practice; it concerns itself solely with securing a portion of the official public school time in which each child may elect to receive or not to receive religious instruction in harmony with the desire of parents or guardian wholly aside from and independent of public school authority. This public school authority does extend to and operate in the same way as with the pupil when dismissed for lessons in music or other accepted electives.

STATE COUNCIL PROMOTION OF WEEK-DAY CHURCH SCHOOLS

By C. A. Armstrong*

THE program of promotion of week-day church schools by state councils varies with each state. Some states have strong denominational offices and weak councils while in other states the reverse is true. In a state with a number of full time denominational directors, the approach is somewhat different than where there are none. Denominational field men, whether they are full time religious education men or church executives, are all but buried beneath the load of responsibility from their national boards. The week-day church school is only another weight added to the already heavy load. In the face of the multiple promotional responsibilities of these men, whether they are religious education secretaries or denominational executives, state councils will do well to keep in mind that if ultimate success is to be achieved, slow though the process may be, yet it must be done by working through recognized denominational channels. Denominational trackage must be used by state councils. Church executives appreciate this recognition of the value of their organizations. While divided forces may make spectacular advances in small areas, yet only united action on the part of all groups makes for continued and permanent progress.

BECAUSE of the many relations involved in the week-day church school, the state councils have a responsibility for promotion which the denominational offices, because of their limitations, cannot assume. This movement has in it more opportunities for friction and misunderstanding than any other single phase of religious education. This movement touches not only Protestants but Jews and Catholics. It involves a relationship between the Sunday schools and public education. In its larger promotion it touches church officials, state officials and law making bodies. Not only churches but community clubs and organizations have much to do with its success or failure. Only an organization representing all of these religious interests can make these approaches without embarrassment. As such a state council has a very real responsibility.

At the outset, a real effort must be made to put into the mind of the state council staff an attitude of fairness, forbearance and a real consideration for the other fellow's view-point. This will go a long way in developing the spirit that wins. "But why should I do so when the denominational men show no such spirit?" More often we have erred but our eyes have not been open to it. When a situation is so fraught with opportunities for misunderstanding, only this spirit can win. "Let this spirit be in you which was also in Christ Jesus."

THE mutual sharing of responsibility with denominational men in originating the policies and programs is the natural outgrowth of the spirit that wins. It is one thing, quite a simple matter, for a council to map out its program and then ask the others to accept it and assume responsibility for its promotion. Handed down or handed out programs read well but they work poorly. The state councils must make the approach and lead the way but be content to move slowly that it may carry with it the large group of religious and educational leaders involved in the whole movement.

A distinct advance is always made when denominational executives, voluntarily or through agreement, assume a definite responsibility in making this phase of religious education a part of their regular programs. After all, it is interesting to note the way ministers of a denomination assume responsibility in any matter presented by their own executives which, coming from any other source, not officially related, would be passed by with indifference. In the end the ministers will determine whether or not their churches will conduct these schools. The source from which they get the urge is immaterial. To get the work done, that's the thing.

In some eight or ten states, Home Missions Councils have been organized. No finer opportunity presents itself to a state council to secure denominational cooperation than in these meetings of the church executives which are small in numbers but intense in interest.

A state council should not fail to have its representative at the annual meetings of the denominations, such as the Methodist conference, the Presbyterian

*General Secretary, North Dakota Council of Religious Education, Fargo.

synod, etc. The religious bodies, officially represented on the executive committee of the council, are entitled to a report, and always receive with interest information regarding the latest developments.

IN THE states where legislation must be secured, the state council has a big task ahead of it. Each succeeding legislative year only serves to demonstrate the difficulty of effectively convincing a legislature and its constituency that this movement is worthwhile and headed in the right direction. The use of regular council organizations such as state, county and local units is familiar to all. Every other available organization with possibilities for forming public opinion must be intelligently cultivated. These logically fall into three groups.

Public education organizations present the larger opportunity. Furnishing speakers for the state and district education association meetings, county teachers' institutes, the convocations of normal schools and colleges is most effective. The parent teachers associations, that have had such a remarkable growth in recent years, furnish a real opportunity. In one state the central office has cooperated most heartily. County superintendents of schools are in such a strategic position it is almost within their power to direct this whole movement as has already been demonstrated recently in one state.

Women's organizations, such as the women's federated clubs, the W. C. T. U. and others, present real promotional opportunities. Furnishing speakers for district and state meetings, and sending to the offices and leaders the latest information pays large returns.

THE direct approach to the members of the legislature, before and after elections, during the interim and at the sessions, is after all the most important. Following a rather strenuous educational campaign leading up to the session of a state legislature the writer was amazed, after listening to the debate in the senate, at the erroneous ideas and misinformation which the members of that body possessed. Had a campaign to defeat the bill through misrepresentation been conducted the result could hardly have been more disastrous.

The size of the promotional task in relation to the Sunday school and vacation church school has been baffling to many state councils. This new phase of religious education, bigger and more challenging than any other, has been thrust upon them. It is a great opportunity. To meet the situation will require wise leadership and call into action all the cooperative forces of Protestantism.

SUMMER SHRINES OF FELLOWSHIP

By H. Shelton Smith

MORE than three hundred thousand students, most of whom were public school teachers, spent their vacations last summer on the campus. A larger number will be there this summer. Their grade of work, according to the most experienced professors, was at least as good as that done by students during the regular year. The librarians reported that the use made of the library exceeded anything known for other seasons of the year. The students came out of occupational situations which made them hungry for new materials, for new points of view, and for fellowship with those of a common purpose. A new day educationally will dawn in the hearts of thousands of boys and girls as a result of this experience on the part of their teachers. The summer session of the university is an established segment of education.

This summer exodus of public school leaders is being paralleled by an equally significant movement of religious workers who assemble in the mountains, at the seashore, and on the campus. They are in quest of assistance in solving their religious problems. They seek fellowship with kindred spirits. They come inquiring for new concepts, and for more effective technique. In their quest for counsel and assistance is a reflection of the growing importance of religious education, and also of the central significance of the teacher in the educational process. "Let me select the teacher," says Emerson, "and I do not care who arranges the course of study." The vital place of the trained leader is gripping the conscience of the church, and we dare not commit the spiritual interests of childhood and youth to those whose training dooms them to educational malpractice.

BLUEPENCIL THESE DATES*	
Lake Geneva, Wisconsin	July 25-Aug. 6
Geneva Glen, Colorado	July 25-Aug. 6
Lake Winnipesaukee, New Hampshire	Aug. 8-20

Geneva Lakeside Trail

The Camp Locations are Beautiful

OF THE many opportunities provided through summer agencies of training, there are three in 1927 which will be of special interest to workers in religious education throughout the United States and Canada. In natural setting alone it would be difficult to find more fascinating and wholesome spots in which to enjoy two weeks of study, fun, fellowship and recreation.

Geneva Glen, Colorado, is situated in the heart of the Rockies, twenty-eight miles west of Denver, between Turkey and Bear

*For full information of any of the schools apply to your State Council office, your Denominational Board, or H. Shelton Smith, Dean, 5 South Wabash Avenue, Chicago.

Creeks. The camp site extends over portions of two mountains, and its elevation of almost seven thousand feet above sea level brings campers in sight of perpetual snow, and assures one of physical comfort even in the warmest months of summer.

Lake Geneva, Wisconsin, is often spoken of as "The Galilee of North America." What the Rockies are to Geneva Glen, the beautiful, peaceful water scenes and winding lake paths are to Conference Point on Lake Geneva. Pilgrims from all over North America have sacred and pleasant memories of this wonderful spot where the International Council founded its first leadership school in 1912.

Geneva Point on Lake Winnipesaukee, New Hampshire, is surrounded by the famous White Mountains and the far-stretching Ossipees. The two hundred acres of camp grounds occupy one of the most prominent portions on the lake. This vicinity is the scene of Whittier's poem:

> "We may not climb the heavenly steeps
> To bring the Lord Christ down;
> In vain we search the lowest deeps,
> For Him no depths can drown."

Product of Cooperative Effort

IN addition to being beautifully situated, the leadership schools of the International Council are the product of the combined resources of thirty-nine Protestant denominations and of fifty-six state and provincial councils. Their outreach is therefore continent-wide. The curriculum of the schools has been cooperatively determined through the International Council, and the courses satisfactorily completed by each student will be certified to the national denominational offices in order that suitable recognition and credit may be granted by the denomination with which each is affiliated.

A Faculty of Specialists

BY pooling the resources of the constituent forces of the Council, some of the most outstanding specialists of North America will be provided as instructors. This grade of faculty is indispensable if we are to meet the needs of the type of students who are looking to these schools for educational leadership. While the student body is not larger than groups gathered at many other centers, it includes some of the best workers in religious education who are in search of advanced training and of fellowship with students and instructors who come from all sections of the country and from all communions. In order to meet the needs of such students, this summer's roster of leadership will include such recognized specialists as Professor Luther A. Weigle of Yale, Professor W. C. Bower of the University of Chicago, Professor A. J. W. Meyers of Hartford School of Religious Education, Dean W. P. Behan of Ottawa University, and Professor Erwin I. Beiler of Alleghany College. These and many other leaders of national reputation, will constitute the finest group of leaders that has ever been assembled for the International schools.

Geneva Glen Council Circle

A Comprehensive Curriculum

THE curriculum is being planned in such fashion as to meet the widest demands of workers in religious education, There will be those there who will pursue their training with a view of securing the Standard diploma. They will want courses in the Standard Curriculum. Their needs will be taken care of through such courses as Bible, missions, the Christian religion, psychology, method, administration, supervision, and curriculum.

Another group will be interested in cooperative work carried on through city, county, and state councils of religious education, and their needs will be in the field of children's work, young people's work, adult work, or in some phase of general administration. Special courses designed to give them practical assistance in their several activities will be available.

There is another group, whose number is on the increase, who have taken full college training and who have already completed elementary courses in religious education. What will be offered for them? Where shall professional workers go for brushing up on the latest developments in general educational theory, or curriculum, or method? For persons of this group, there will be seminar courses of twenty hours each, such as "The Psychology of Religious Experience," "The New Curriculum of Religious Education," and "The Religion of Childhood." Library and research facilities will be provided, and persons who take any of the graduate courses will be expected to do a type of work which, hour for hour, will be equivalent to that carried on in a graduate course of a university. Courses of this character will be of special interest to directors of religious education, week-day and vacation school teachers, supervisors, and deans and instructors of Standard Leadership Training Schools.

Looking Across Winnipesaukee Waters

A School of Laboratory Experimentation

A NEW feature that will be introduced this summer at Lake Geneva will be a laboratory school of religious education. The school will be located at Williams Bay, and will furnish opportunities of religious education to the children of the village. The cooperation of both the churches and the public school will be enlisted. The project will be under the direction of a skilled supervisor. Selected students in the leadership school will teach in the laboratory school under careful supervision. The problems which arise out of these pupil-teacher situations will be given primary consideration in the training courses in which the students are enrolled. The leadership training process itself must be revitalized through a first hand study of typical teaching situations. From this standpoint, the laboratory project should mark a new level of educational achievement at Lake Geneva, and should point the way to the possibilities of laboratory schools throughout the country.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

216 Metropolitan Tower, New York City

Young People's Institute in Argentina

TRAINING youth for Christian service was promoted by a young people's institute held recently in the suburbs of Buenos Aires. A fine piece of property was secured by one of the mission schools in a magnificent park with immense trees and ample grounds. It proved to be an ideal place for such a gathering. This is the first young people's training conference held in Argentina out in the country. Hitherto there has been no suitable place for the holding of such camps. It was an innovation of the churches and it was feared that all might not be well if young men and women came together for a number of days in a common camp. The mixing of the sexes in South America is looked upon with prejudice and disfavor there.

Results far exceeded every expectation. While the number of those who attended was not large, it was a very select company, most of them being leaders in their home churches. Ground has been broken in the matter of summer institutes and there will be increased interest next year. Courses in Bible study were offered, also in Sunday-school methods and daily vacation Bible school work. Every day there was an open forum for discussion and the early morning and evening devotional services were very inspiring and greatly blessed by God. Rev. George P. Howard, Field Secretary of the World's Sunday School Association, had part in the institute and then went to Uruguay for another of these "summer" institutes. It should be in mind that winter time in North America is the good old summer time in South America. Mr. Howard added in reporting the work: "For a long time now I have been wanting to see this sort of work started. It is going to mean much in the training of leaders and the stirring up of our young people. When I look back and see what Lake Geneva means to me, I feel very happy to think that at last we have the good work started here."

*Assistant Secretary, World's Sunday School Association, New York.

Japan's Large Delegation to "Los Angeles—1928"

INTEREST in the tenth convention of the World's Sunday School Association is keen in Japan. The eighth convention was held in Tokyo in October, 1920, and the utmost was done by the Japanese to make the gathering a success. These conventions are held every four years. The ninth was in Glasgow, June, 1924, and the next will take place in Los Angeles, California, July 11-18, 1928. More than 130 are already registered with the National Sunday School Association of Japan and steamship reservations have been made on the Japanese line. More will be enrolled during the year.

Mr. Horace E. Coleman, Educational Secretary of the World's Sunday School Association in Japan, writes, "In our tours planned for America we want to reach as many cities as possible so that our delegates can meet Christians in various centres and see many Christian institutions. In this way it will give the United States a chance to show her friendship concerning which many resolutions have been passed."

An ex-Jesuit, Sunday School Teacher in Czecho-Slovakia

ADOLF NOVOTNY, Sunday-school Secretary in Czecho-Slovakia, recently visited the Sunday school of a young leader, Mr. Kostal, at Novy Hradec Kralove, who had been a lay brother of the order of the Jesuits for four years. This man, as an emissary of the Jesuits, had attended all public lectures and services of the secretary during the time of the latter's ministry, and published invectives against him in Roman Catholic papers. In 1925, after visiting regularly Protestant services for a whole year, he left the Roman Catholic church and was accepted by the Presbyterian congregation at Hradec Kralove. He was eager for work. First, he visited all Bible classes available to him in order to get a thorough knowledge of the Protestant teaching. At the same time he was a helper in the local Sunday school. But his missionary zeal led him to organize a Sunday school of his own in a place where there was no religious instruction given at all. He chose a small town two hours distant from Hradec Kralove, where he is walking every Sunday, irrespective of the weather. He asked the schoolmaster to lend him a schoolroom, and began with five children but in the course of three months he had forty-five children and three local helpers.

Only five children of this Sunday school are Protestants, all others belong either to the Roman Catholic church or are without any church connection. When the Sunday-school secretary visited the school, he was impressed by the uniquely friendly and Christian spirit which reigned in the class, where mothers were gathered with their children listening to the good news about God. The little town is, on the whole, communistic. Immediately after the visit of Mr. Novotny, the local Roman Catholic minister complained to the school authorities and sent an application asking them to abolish this Sunday school. The district school authority willingly issued the ban, emphasizing that Sunday is not a school day and that the school building must be free on Sundays. But the parents, in the majority communists, unanimously lodged a complaint against this persecution.

Daily Vacation Bible Schools in Korea

WITH the approach of the season for daily vacation Bible schools in America it is interesting to note some items about D. V. B. S. work in Korea where 297 schools were held in 1926, attended by 27,905. While only 297 schools reported, it is estimated that there were at least four hundred such schools.

Prizes for the memorization of Scripture were offered to children up to the age of seventeen. The prizes consisted of Bibles, New Testaments, and Old Testaments. The offer was not confined to children of vacation schools, yet most of them were won by such children. Forty-eight whole Bibles, seventy Old Testaments, and 278 New Testaments, or a total of 396 volumes, were so given. For this work thanks are owed to a special friend of Korea in America, and also to the British and Foreign Bible Society for its generous help. What these Bibles may mean in the lives of many is not difficult to imagine.

From far away Manchuria comes word that in one place near the city of Yong

Yung where a vacation school was held socialists and communists tried to prevent it but the townspeople, seeing that the children were kept busy at profitable study and that they, under the supervision of their teachers, even made clothes and gave them to the poorer children, rose up and said, "The Christians are infinitely better than the communists who only talk against others and do nothing." And so they compelled the communists to desist and to allow the D. V. B. S. to continue to the end.

In one place in South Pyeng An Province a little girl came to the vacation schools in her home town and there learned something about Christ. Every morning at home, however, she saw her father prostrating himself before family ancestral tablets. One day she asked "Father, why do you bow down before that old box?" When the father thought it over, he could find no good reason why he should continue to do so. He stopped such worship and with his family came to the church to find out more about what his little daughter had learned.

Near the city of Taiku were a number of young men who thought socialism, even communism to be a good thing, and so they thought too that they were very much opposed to Christianity, knowing nothing about it except false reports. When a vacation school was begun in their town they thought they should surely have to oppose it, but finally some, more open-minded than the others, went to see for themselves what was being done. The result was that, finding Christianity to be something very different from what they had supposed, they took up an offering among themselves and their friends amounting to seventy yen and gave it to the church they had thought they hated, with the request that it be used as the church saw fit. Out of this fund three volunteer teachers in the vacation school were paid a little for their services, the school fees of thirty poor children were paid for the autumn term of school, and at last report there was still a little balance left.

WORSHIP PROGRAM SUGGESTIONS FOR JULY-AUGUST FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Verna Marie Vieth*

First Sunday

One who is truly patriotic loves his country so well that he hopes to see it in every way fill its appointed place in a world of countries and contribute its share to the well being of the entire world. This week as we again celebrate the day of our country's independence and feel grateful to our forefathers that our land is free to govern itself, let us not forget that after all no country can be totally independent of all others in a happy world. May the prayer of all good Americans on this day be that our country may seek to appreciate and understand the people of all other lands and that in all its dealings with them it may strive toward peaceful, Christian relations and thus do its share to remove from the world the jealousy and misunderstanding and prejudices which so easily lead to war.

OPENING HYMN: "O Beautiful for Spacious Skies."

ANNOUNCEMENTS.

ASSEMBLY TEACHING PERIOD.

SERVICE OF WORSHIP.

Prelude.

Call to Worship.

Leader: O sing unto the Lord a new song; sing unto the Lord, all the earth.

School: Sing unto the Lord, bless his name; show forth his salvation from day to day.

Leader: Declare his glory among the nations, his marvelous works among all peoples.

School: For great is the Lord and greatly to be praised.

The Lord's Prayer.

Prayer Response: "Be Thou, O God, exalted high,
And as thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here, as there, obeyed. Amen." (Tune, Old Hundredth.)

HYMN: "God Bless Our Native Land."

STORY: "The Chirst of the Andes," p. 23 in *Books of Goodwill, Vol. I*, secured from Congregational Publication Society, Boston and Chicago, or from National Council for Prevention of War, 532 Seventeenth St., Washington, D. C.
(Other suitable stories are "The Latchstring," *Children's Story Garden*, and When Lincoln Failed to Understand, *Books of Goodwill. Vol. I.*)

PRAYER: "Our Father, who art in heaven: We pray Thee to show us the way that leads to peace for all mankind. Help us, Thy children, so to live that we shall do our part toward bringing 'peace on earth, goodwill to men.' Help us to obey Christ's command, 'Little children . . . love one another,' and to realize now and always that the children of all other countries in the world are Thine as well as ourselves. Help us to feel in our hearts this love for everyone through all our lives. And by this love for all mankind help us to know, and remember always, that Thou, the loving Father of us all, wilt bless each effort that we make for lasting peace. Amen."—*Lydia G. Wentworth in Books of Goodwill. Vol. I.*

HYMN: "O Beautiful, My Country."

OFFERTORY SERVICE.

HYMN: "America."

MARCH TO CLASSES.

Second Sunday

Toward the Understanding of the Chinese

HYMNS: "O Beautiful My Country."
"These Things Shall be, a Loftier Race."
"Thy Kingdom Come, O Lord."
"In Christ There is no East or West."

STORY: "The Story of Mary Stone," *Stories for Worship and How to Follow Them Up.*

READING: Brotherhood

A brother of all the world am I,
Over the world I find mine own,
The men who come from the lands that lie
In the bitter belt of the frozen zone.
The men who come from the dreamy south,
Under the glowing sun's caress,
With swarthy skin and smiling mouth,
All brothers mine in a bond to bless.
I honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
Is the brother's heart for all the world.
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are,
Blood of my blood in a world made new.
—*Willys Peck Kent from Missionary Education in Home and School.*

Nothing would be more fitting or timely than to continue with a series of programs on the understanding of other people throughout July. Unfortunately the books suggested in an early number of the JOURNAL for these programs do not contain suitable story material. Superintendents who are interested in continuing such a series will find materials telling about the people of Mexico, Japan, India, and possibly the European countries in literature from the Congregational Publication Society, Boston and Chicago, the Missionary Education Movement, 150 Fifth Ave., New York, The American and Woman's Boards, 14 Beacon St., Boston, or United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo. Hymns such as were suggested for the above program are fitting for any of the series.

For those who cannot secure the above mentioned material, we suggest material for three programs on "Prayer." Selection of stories and hymns may be made from the following:

STORIES AND MATERIAL FOR TALKS:

*Elmhurst, Ill.

"Let Us Pray." "The Unwise Prayer of a Good Boy." "Men Who Prayed." *More Story Worship Programs.*
"Mary Proude." "Stewart's A B C's." "The Lost Children." *The Children's Story Garden.*
HYMNS:
"Hear Us, Our Father."
"Father, Hear the Prayer We Offer."
"O, Worship the King."
"Take Time to be Holy."
"O, Lord of Heaven and Earth and Sea."
"Far Out on the Desolate Billow."
"Lord, for Tomorrow and its Needs."
"I Need Thee Every Hour."
"Dear Lord and Father of Mankind."

ADULT WORSHIP PROGRAMS FOR JULY AND AUGUST

By Calvin W. Laufer*

Theme: Christian Patriotism

(*The second hymns mentioned on the programs are suggested for the Sundays in August.*)

Sundays, July 3 and August 7: Patriotism Grounded on Faith

PRELUDE: A Boy Scout bugler sounds the "Army Church Call," or if not available, have pianist play Handel's "Largo."

SALUTATION: Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His inheritance.

HYMN: "God Bless our Native Land."
"God of our Fathers, Whose Almighty Hand."

ANTIPHON: "Patriotism and Religious Faith."

Leader: Patriotism is love and zeal for one's country . . . . A patriot is a good son of his country. (Joseph Chamberlain.)

Assembly: Patriotism must be founded on great principles and supported by great motives. (Balingbroke.)

LEADER: When the public mind becomes vitiated and deformed, every attempt to preserve it is vain. Morality rests on religion. If we destroy the foundation, the superstructure must fall. (Webster.)

Assembly: Religion is the great state-building principle. If you find a state which is not also in some sense a church, you find a state which is not long for this world. (Seeley.)

All: Let us, therefore, cherish genuine patriotism, grounded in God, permeated by His spirit, and dependent upon Him for wisdom, guidance and comfort.

PRAYER:

O God, our Father, we turn to Thee in every time of need. In Thy loving-kindness we are satisfied. Apart from Thee life lacks fullness and integrity, comfort and peace. When we live unto Thee and seek Thy purposes, all relations gain in meaning, beauty, and power. Individual living is glorified by communion with Thee, social life is enlightened and refined, and national ties are sanctified.

Help us, O God, to love our country. Give us burning hearts for what it stands. Grant us grace to cherish the ideals which made it possible and have given it eminence among the nations. May the faith of our fathers be our faith. By the measure of their devotion, enable us to perpetuate our country's institutions, obey its laws and secure the welfare of its people. Forgive us our personal and national sins, and endow us with the kind of patriotism that is grounded in religion. We ask it in Jesus' name. Amen.

COLOR CALL: As "Amen" is said, a bugler sounds the "Color Call." The national flag is brought from the rear and placed in position. The group rises and sings prayerfully the last stanza of "My Country, 'tis of Thee."

PRAYER VERSE: "Our Father's God, to Thee."

DEDICATION MESSAGE: Read Lincoln's Speech at Gettysburg.

THEME HYMN: "Faith of our Fathers, Living Still,"
"O Lord, Our God, Whose Almighty Hand."

UNISON PRAYER: O God, increase our faith. We desire not a richer country, but a better one. Give us moral earnestness and spiritual passion; and establish us and our country in righteousness and peace; through Jesus Christ our Lord. Amen.

Sundays, July 10 and August 14: Patriotism and Christian Education

OPENING HYMN: "Eternal Ruler of the ceaseless Round."
"O Where Are Kings and Empires Now."

CALL TO WORSHIP.

Leader: O praise the Lord, all ye nations:
Praise Him, all ye people.

Assembly: For His merciful kindness is great toward us;
And the truth of the Lord endureth forever.

All: Praise ye the Lord.

SANCTUS: Sing Refrain of "Day is Dying in the West."

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of Thee,
Heaven and earth are praising Thee,
O Lord Most High! Amen."

RESPONSIVE READING: "Christian Education."

Leader: "Science without character is dangerous, without the categorical imperative of conscience, is fatal." (Editorial.)

Assembly: "We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. . . . We do not need more government, we need more religion." (Calvin Coolidge.)

Leader: "Our schools and colleges are the nurseries of principle and honor." (Woodrow Wilson.)

Assembly: "We can save the world from moral degradation and spiritual collapse through trained Christian leadership, and back of such leadership must stand adequately equipped schools and colleges." (President Wishart.)

Leader: Search the Scriptures; for in them ye think he have eternal life, and they testify of me.

Assembly: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

All: We will delight ourselves in Thy statutes, O God, and make them the foundation of our national character. Make us true patriots by being faithful.

THEME HYMN: "God Is Working His Purpose Out." "The Church's One Foundation."

CONSECRATION PRAYER:

O God, our Father, teach us to know that a country cannot be greater than its citizenship and that its freedom is entailed when patriotism is not Christian. Show us, therefore, our responsibility to the present generation of children and youth, that by our example and instruction, by our ideals and achievements they may be established in true Christian patriotism. Deepen our interest in every agency that seeks the nurture and training of our children. May our aims be so high, our motives so challenging, and our purposes so clearly visioned that we shall hearten and inspire all young life everywhere. While it is today may we train for tomorrow a generation of citizens that shall do justly, love mercy and walk humbly with Thee. We ask it in Jesus' name. Amen.

SILENT PRAYER: (While pianist plays very softly the Refrain of "I Need Thee Every Hour").

Sundays, July 17 and August 21: Patriotism and Our Home Town

PRAYER HYMN: To tune "Old Hundredth" sing the following:

Our cities, towns and hamlets fair,
We bring to Thee, O God, in prayer.
As them Thy sky encircles round,
So may Thy love in them abound. Amen.

INVOCATION:

To Thee, O God, who makest the people of the earth to dwell together in families, and providest their meat in due season, we come seeking Thy blessing. Pour out Thy spirit upon us in benediction and so perfect us in our lives that the communities

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n which we live may prosper in righteousness and become the habitation of peace and good will. We ask it in the name of Him who taught us to pray—Our Father, etc."

LORD'S PRAYER IN UNISON.

HYMN: "Where Cross the Crowded Ways of Life"
"Hail the Glorious Golden City!"

ANTIPHON: "The Blessed City."

Leader: Blessed is the city that builds its walls in humble dependence upon God. Its homes will be divinely sheltered: Peace, prosperity, and good-will shall be its portion.

Assembly: Blessed is it in the hour of hardship and trial, if it keep faith: Under the overshadowing wings of eternal love it will be sustained by the consolations of God.

Leader: Blessed are its homes, when founded in virtuous love and maintained in peace: Its children shall grow like flowers in the sun to be a joy to their parents, an honor to society, and a glory to God.

Assembly: Blessed is it if its courts seek justice and lift the burdens of the oppressed: Its mills, shops and stores shall be prospered in spiritual beauty, goodness, and brotherhood.

Leader: Blessed is it, when in solicitude and genuine devotion, its schools teach the young the truths of God and train them to walk in His ways: Its sons and daughters shall fill the high places of the earth and blaze a path for the feet of God.

Assembly: Blessed is it, if its churches keep pure the springs of the religious life: God shall dwell there to dispense the gifts of peace.

Leader: Blessed is it, when its parks and playgrounds are filled with children, seeking the warmth of the sun, or the cool of their shade, or the exhilaration of their friendly pools: Contentment shall dwell there and God will be praised.

Assembly: Blessed is it when its ideals are misunderstood and its purposes are misconstrued, if it continues in the way of righteousness: Its example will bring comfort to many hearts who live in solitary places and give them hope in man, society and God.

All: Rejoice and be glad: Continue to seek the common good; for great is your reward; God will abide with you and make the place of your habitation glorious.

THEME HYMN: "O Holy City, Seen of John." "The Fathers Built This City."

POEM: Read "Hymn of the City" by William Cullen Bryant.

PRAYER IN UNISON.

God bless the communities in which we live. Give us the patriotism that will not be lax in the performance of civic duties and in the enforcement of just laws. So shall the city of God come down from heaven and become the peaceful abode of man. We ask it in Jesus' name. Amen.

Sundays, July 24 and August 28: Theme: Patriotism and the Home

PRELUDE: Pianist plays softly "Home Sweet Home."

CALL TO WORSHIP: Trust in the Lord and do good. So shalt thou dwell in the land and verily thou shalt be fed. Delight thyself also in Him and He shall give thee the desires of thy heart.

PRAYER: By a member, especially requested to pray for the home.

PRAYER RESPONSE: Sing refrain of "I Need Thee Every Hour."

RESPONSIVE READING.

Leader: The family is the unit of civilization, and the place where it lives is a home, a college, and a university under one and the same roof.

Assembly: The stability and persistence of any nation or race is in proportion to the integrity and coherence of its family group. (Francis G. Peabody.)

Leader: The family determines the character of community life: To lift a nation the home must be raised to its highest terms. (Harry F. Ward.)

Assembly: The right kind of American home will give us a better America. The first condition of doing good is being good. (Peabody.)

Leader: Give the family a chance, let it become a training school and it will save the nation from the breakdown of vice to come. (Ward.)

Assembly: This is our task, to dedicate ourselves to the creation of the holy family, to the development of creative lives which shall count for the Commonwealth of God.

HYMN: "O Happy Home, Where Thou Art Loved the Dearest"
"Let Children Hear the Mighty Deeds."

A POET'S PICTURE OF HOME: Have someone give a summary of Burns' "Cotter's Saturday Night"

CLOSING HYMN: "Blest Be the Tie that Binds." "Immortal Love, Forever Full."

BENEDICTION: The Lord watch between me and thee, when we are absent one from another. Amen.

Sunday, July 31: Patriotism and World Friendship

SALUTATION: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. Make a joyful noise unto the Lord, all ye lands. Sing forth the honor of His name: Make His praise glorious.

INVOCATION:

O God our Father, whom we praise with all our hearts, help us this day to think of life in its larger aspects. Show us in our meditations and worship that love of country is not an exclusive, but an inclusive affection, and involves all people. So pervade the patriotism of our land with the spirit of Jesus Christ that our citizens may be mindful of Thy purposes for all mankind. Give us an international mind and dedicate us to the establishment of Thy Kingdom. Through Jesus Christ our Lord. Amen.

HYMN: "In Christ There Is No East or West."

RESPONSIVE READING.

Leader: "Awake, awake, put on Thy strength, O Zion:
Put on thy beautiful garments, O Jerusalem, the Holy City."

Assembly: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

Leader: "O thou that tellest good tidings to Zion, get thee up on a high mountain."

Assembly: "O thou that tellest good tidings unto Jerusalem, lift up thy voice with strength."

Leader: God reigneth over the nations.

Assembly: He ruleth by His might forever.

All: Oh bless our God, ye peoples, And make the voice of His praise to be heard.

HYMN: "O Zion Haste, Thy Mission."

WORLD FRIENDSHIP MESSAGE: A five-minute message by someone especially appointed to speak on the following couplet:
"The nineteenth century made the world a neighborhood;
The twentieth century has made it a brotherhood."

HYMN: First stanza of "Fling Out the Banner, Let It Float."

BENEDICTION: As citizens of a great country, O God, grant us new insights into Thy purposes for the world. May Thy kingdom come and Thy will be done in all the earth. To that end make us ministers. Through Jesus Christ our Lord. Amen.

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YOUNG PEOPLE'S WORSHIP SERVICES FOR JULY-AUGUST

By Elsa L. Oberg*

Theme for the Month: Heroism

First Sunday: Heroism for our Country

INSTRUMENTAL PRELUDE: "The American Hymn," Matthias Keller.

OPENING HYMN: "O Beautiful for Spacious Skies."

THE READING OF THE GETTYSBURG SPEECH.

PRAYER OF THANKSGIVING FOR THE HEROISM OF THE PAST.

THE READING OF THE SCRIPTURES: Hebrews 11:16-30.

PRAYER. (By an older man.)

Lord,
We pray thee for the love which, across all barriers,
Maketh the lovers needful to each other,
Bound by a blind organic necessity of their nature
That naught in heaven or earth shall loose.

We pray that with this love we may love our country and our countrymen,
Those who are mean and base and worthless
As much as those who are noble.

Give us that heroism which expresses itself in willing service
Of those who outwardly repel us,
Service which springs not from self-abnegation,
But from a love deeper than our conscious will,
A love which springs of itself from the depths where our nature is joined with them in thee.

Teach us the love which shall compel us,
Of no virtue of our own, but of Thy compulsive will working within us,
To give ourselves unsparingly to the long hard task of freedom and reconciliation.

—From Book of Prayers for an Indian College.

TWO STORIES:

Have the first one told, in a few minutes, of "The Man Without a Country." Follow this immediately, with a story of "Nathan Hale" bringing out the point that although his service was obscure, he did that unflinchingly, rendering a great service to our country in time of need. End the story with his words, "I only regret that I have but one life to lose for my country."

POEM: (Recited by a boy.)

They never fail who die
In a great cause. The block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad.
Though years
Elapse and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world, at last, to freedom.

—George Gordon Byron.

HYMN: "Faith of our Fathers Living Still."

WORSHIPING GOD WITH AN OFFERING.

SALUTE TO THE AMERICAN FLAG:

I pledge allegiance to the flag of the United States of America (Canada) and to the Republic (Empire) for which it stands, one nation indivisible, with liberty and justice for all.

HYMN: "America," one stanza, sung in unison.

SALUTE TO THE CHRISTIAN FLAG:

I pledge allegiance to the Christian flag, and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and in love.

CLOSING HYMN: "O Jesus, I Have Promised."

Second Sunday: Heroism Expressed in Daily Living

INSTRUMENTAL PRELUDE: Music for "Courage, Brother, Do Not Stumble."

(Immediately after the prelude, the story-teller steps to the platform, waiting for complete silence, then telling, slowing and clearly, the following true incident:)

Louise De Mortie, a free-born Virginia girl, had lived most of her life in Boston. Her high forehead, swelling lips, and dark eyes marked her for a woman of feeling and intellect. She began a successful career as a public reader. Then came the war and the call. She went to the orphaned colored children of New Orleans—out of freedom into insult and oppression and into the teeth of the yellow fever. She toiled and dreamed. In 1887 she had raised money and built an orphan's home, and that same year, in the thirty-fourth year of her young life, she died, saying simply: "I belong to God."—*From "Darkwater," Page 178. W. E. B. Du Bois.*

Following this, without announcement, the school sings:

HYMN: "Courage, Brother, Do Not Stumble."

RESPONSIVE SERVICE.

Leader: Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men. (Matt. 5:13.)

Unison: Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven. (Matt. 5:14-16.)

Leader: Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. (Matt. 6:1.)

Unison: When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. (Matt. 6:2a.)

HYMN: "Who is on the Lord's Side?"

SCRIPTURE: Philippians 2:5-11. Recited from memory by a young man.

PRAYER: That in our lives we may express true heroism in every daily action.

POEM: (Read by a young man.)

There are those who battle slander,
Envy, jealousy, and hate;
Who would rather die than pander
To the passions of earth's great;
No earthly power can ever crush them,
They dread not the tyrant's frown;
Fear or favor cannot hush them,
Nothing bind their spirits down.
These, these alone are truly great;
These are the conquerors of fate;
These truly live, they never die;
But, clothed with immortality,
When they lay their armor down
Shall enter and receive the crown.

—From "Noble Lives"—in poems with Power to Strengthen the Soul.

WORSHIP THROUGH OFFERING: During the gathering of the offering, let the music of "Lead on, O King Eternal" be played.

HYMN OF CONSECRATION: "O Jesus, I Have Promised."

Third Sunday: Heroism for Others

OPENING HYMN: "Heaven is Here, Where Hymns of Gladness."

SCRIPTURE: Recited from memory by a young man.

But see that the exercise of your right does not prove any stumbling block to the weak. Suppose anyone sees you, a person of enlightened mind, reclining at meat inside an idol's temple; will that really "fortify his weak conscience"? Will it not embolden him to violate his scruples of conscience by eating food that has been offered to idols? He is ruined, this weak man, ruined by your "enlightened mind" this brother, for whose sake Christ died. By sinning against the brotherhood in this way, and wounding their weaker consciences, you are sinning against Christ. Therefore, if food is any hindrance to my brother's welfare, sooner than injure him, I will never eat flesh again as long as I live, never!—*quoted from Moffatt's translation.* 1 *Corinthians* 8:9-13.

SOLO: "If I Have Wounded Any Soul Today," *Songs for Service.*

PRAYER: Gratitude to God for the unselfish life of Christ, for the unselfishness displayed by parents, friends, and rulers of our country, supplication that our lives may be unselfish and helpful to others. If possible, the prayer may close with these lines of C. D. Meigs:

Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be, for OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for OTHERS.

Let "Self" be crucified and slain,
And buried deep: and all in vain,
May efforts be to rise again,
Unless to live for OTHERS.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of OTHERS.

RESPONSIVE SERVICE.

Leader: For my people have forgotten me, they have burned incense to false gods; and they have been made to stumble in their ways in the ancient paths, to walk in bypaths, in a way not cast up. (Jer. 18:15.)

Unison: But ye are turned aside out of the way; ye have caused many to stumble in the law. (Mal. 2:8a.)

Leader: For you therefore that believe is the preciousness: but for such as

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disbelieve, the stone which the builders rejected, the same was made the head of the corner; and, a stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed. (I Peter 2:7-8.)

Unison: He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. (1 John 2:10.)

WORSHIPING GOD THROUGH AN OFFERING: Music of "Let Not Thy Hands be Slack."

CLOSING HYMN: "Let Not Thy Hands be Slack."

Fourth Sunday: Heroism Expressed in Brotherhood

OPENING SOLO: "In Christ There is no East or West."

SCRIPTURE READING: (Read responsively by a class of boys) Acts 17:22-27-28a.

Teacher: Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

Class: God that made the world, and all things therein seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

Teacher: And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

Class: That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, for in him we live and move and have our being;

PRAYER: For the strangers in our land, laborers, students, visitors, home-builders, that they might find it a Christian land.

HYMN: "Where Cross the Crowded Ways of Life."

POEM: "The Scum of the Earth," by Schauffler. This poem can be secured from the Baptist Board of Education, 276 Fifth Ave., New York. If desired, the following might be substituted: Have five young people prepare, and tell in a minute or two, each, the contributions made by great men of Europe to our country:

Working for Better Homes. Jacob Riis.

Gifts of Useful Inventions. Michael Pupin.

Gifts of Literature. Mary Antin.

Working Together for Health. Louis Pasteur.

Gifts of Sight. Louis Agassiz.

Good sketches of these people can be secured from the book *Better Americans, Number Two*, published by the Missionary Education Movement, 150 Fifth Ave., New York.)

PRAYER: To be learned and said reverently, leading others to pray.

Lord of all nations,
Grant that in this, our nation,
There may be none, high or low, whatever his race or caste,
Who is bound by the shackles of ancient contempt,
And barred from his right of free manhood.
Grant that all peoples and tongues may be combined
In a new striving for social emancipation,
In a new enthusiasm of humanity,
Brother working with brother
To give to all men their full rights of common sonship to thee.
—*From Book of Prayers for an Indian College.*

WORSHIPING GOD THROUGH AN OFFERING.

HYMN OF CONSECRATION: "Lord, Speak to Me."

Fifth Sunday: Heroism for Christ and the Church

HYMN: "I Love Thy Kingdom, Lord."

SCRIPTURE: Recited from memory by a senior girl and boy; or two boys or girls:

Boy: And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

Girl: They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

Boy: He said unto them, But whom say ye that I am? Peter answering said: The Christ of God.

Girl: And Jesus answered and said unto him, Blessed art thou, Simon Bar Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Boy: And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

HYMN: "The Church's One Foundation."

PRAYER: For the church at home, for the church of the nations, and for the church in foreign lands; for the people, the ministers, and those who are helping to spread the Gospel.

POEM:

The world has work for men,
Men of purpose, strength and zeal;
Men with courage, staunch and real;
Men with passion for the right!
Men of honor stainless, bright.

The nation calls for men,
Men to trample down the wrong;
Men to guide a stumbling throng;
Men to govern, counsel, lead;
Sure in wisdom, brave in deed.

The church seeks earnest men,
Men of vision, spirit led;
Men whose selfishness is dead;
Men to send the Master's word
Till the farthest soul has heard.

The Christ is calling men,
Men to consecrate their all,
Heeding but the Saviour's call;
Men with faith in strength above,
Filled with patient, fearless love.

God shares his work with men,
Work dispelling darkness drear;
Work to bring His kingdom near
Work for men firm, valiant, true;
Noble work for men to do.

(*Selected.*)

WHAT WE MAY DO FOR THE CHURCH. Four four-minute talks on the following topics:

Training for Service in the Church.

Giving to the Church.

Speaking for the Church.

Loyalty to the Church.

HYMN: "Glorious Things of Thee are Spoken."

WORSHIPING GOD WITH AN OFFERING.

HYMN OF CONSECRATION: "O Jesus, I Have Promised."

JUNIOR WORSHIP SERVICES FOR JULY AND AUGUST

By Margaret M. Clemens*

Theme: God's Wonderful World

Foreword: The summer months, when perhaps a more informal type of service is desirable in some departments, and when vacations and various outings are keeping the juniors out-of-doors, seems a natural time to call attention to the wonders God has worked in the world of nature. That this is a universe of God's making, prepared for the enjoyment of his children, is a thought which should call forth wonder, and appreciation and love.

Perhaps, therefore, the months of July and August can be spent on the theme "God's Wonderful World" to good advantage. Let us try to increase each junior's appreciation for the beautiful things about him for

"He who keeps through all his days
Open eyes of wonder,
Is the lord of skiey ways,
And the earth thereunder."

And above all, let us seek to increase his worshipful understanding of the Creator and Author of the universe.

The first two programs are given in full. By following somewhat the order given in these programs, the superintendent may easily arrange the succeeding services from the material suggested.

The room may be decorated each week with flags, flowers, pictures, posters, or whatever the theme suggests. It would add to the interest if different groups of juniors were made responsible each week for the decorations.

*Assistant Children's Editor, American Baptist Publication Society, Philadelphia.

First Sunday: The Land We Love
Patriotic Service

PRELUDE: (Instrumental) "Red, White and Blue."

CALL TO WORSHIP.

Supt.: Blessed is the nation whose God is Jehovah. (Psalm 33:12.)

Dept.: Yea, happy is the people whose God is Jehovah. (Psalm 144:15b.)

All: Righteousness exalteth a nation,
But sin is a reproach to any people. (Prov. 14:34.)

HYMN: "My Country 'Tis of Thee." ("God Save the King.")

PRAYER: (For God's blessing on our country.)

SCRIPTURE: Deut. 8:7-10. (Assigned in advance and read by a junior.)

HYMN: "America the Beautiful." ("O Canada.")

OFFERING SERVICE.

Supt.: What shall I render unto Jehovah
For all his benefits toward me?
(Psalm 116:12.)

Dept.: Bring an offering and come into his courts. (Psalm 98:8b.)

Collecting of offering.

Prayer.

Father we thank thee for thy love,
And for thy gifts so great and free;
Accept our offering, and may
It tell thee of our love for thee.

Help us to give to thee each day
Obedience and love and praise.
Make us unselfish, kind and true,
And more like Christ in all our ways.
—*Margaret Holden.*

SPECIAL FEATURE.

American: Our Flag. (Flag is brought forward by junior flagbearer and kept before group until after flag salute.)

Supt.: The flag means universal education—light for every mind, knowledge for every child. We must have but one flag.—*Woodrow Wilson.*

Dept.: We are citizens of these United States, and we believe our flag stands for self-sacrifice for the good of all the people. We want, therefore, to be true citizens of our great country, and will show our love for her by our works.—*Mary McDowell.*

Flag Bearer: (Speaking for the Flag.)

I am what you make me, nothing more.
I swing before your eyes as a bright gleam of color,
A symbol of yourself,
A pictured suggestion of the big thing which makes this nation.
My stars and my stripes are your dream and your labors.
They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts.
We are all making the Flag.
—*Franklin K. Lane.*

All: In the name of God we lift up our banner, and dedicate it to peace, union, and liberty now and forevermore.—*Henry Ward Beecher.*

Canadian: (for use in Canadian schools.) *Why I Am Glad I Am a Canadian* (read responsively).

Supt.: I am glad that I am a Canadian.

Dept.: Because Canada is Canada—my homeland, my fatherland.

Supt.: Because Canada is British as well as Canadian.

Dept.: Because Canada has an enviable and honorable history.

Supt.: Because Canada is rich in everything that contributes to national wealth.

Dept.: Because Canada is Christian, honors the Sabbath day, and believes in the Bible and the church.

Supt.: Because Canada also believes that righteousness exalteth a nation.

Dept.: Because Canada has free education in free schools, a free press, and freedom of religious worship.

All: Because Canada is Canada.
—*Frank Yeigh.*

Flag Salute: I pledge allegiance to my flag and to the republic (empire) for which it stands; one nation, indivisible, with liberty and justice to all.

HYMN: "O Say Can You See." ("God Bless Our Canada.")

PRAYER:

We thank thee, Father, for the flag
That floats o'er land, and sea,
Showing to all the world around
The emblem of the free.
We thank thee for our native land,
For home and friends so dear,
For all that makes our land a place
Of happiness and cheer.
Help us to guard our flag with care,
To love our country well,
To make this land a Christian land,
Where God himself may dwell.
(Adapted.)

HYMN: "God Bless Our Native Land."

DEPARTMENTAL PERIOD.

Hymn: "Lead On, O King Eternal."

Fellowship Service: Welcome to visitors, new members, recognition of birthdays, church attendance, honor classes, and the like.

Reports and announcements.

Drill: (A brief period devoted to Bible drills or the memorizing of new material.)

CALL TO STUDY.

Supt: Thy word is a lamp unto my feet, and a light unto my path. (Psalm 119:105.)

Dept.: (sing)

Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

LESSON STUDY.

Second Sunday:
God's Wonderful World

PRELUDE: (Instrumental) "Morning Voices," Greig.

CALL TO WORSHIP.

Supt.: O Jehovah, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
Ps. 104:24.

Response (sung).

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty!
Perfect in power, in love, and purity.

PRAYER: The Lord's Prayer.

SUPT.:

Is it a time to be cloudy and sad,
When our mother Nature laughs around;
When ever the deep-blue heavens look glad,
And gladness breathes from the blossoming ground?
—*William Cullen Bryant.*

HYMN: "With Happy Voices Singing."

OFFERING SERVICE.

Supt.: 'Round about us everywhere we see the good gifts our Father in heaven has given us. How can we best show our thankfulness?

Dept.: Freely ye have received, freely give. (Matt. 10:8.)

Collecting of Offering.

Prayer Hymn:

O Lord of heaven, and earth, and sea,
To thee all praise and glory be;
How shall we show our love to thee,
Who givest all?
The golden sunshine, vernal air,
Sweet flowers and fruit thy love declare;
Where harvests ripen thou art there,
Who givest all.

O thou from whom we all derive
Our life, our gifts, our power to give,
O, may we ever with thee live,
Who givest all! Amen.

READING: (By a junior boy.)

A certain man who died some years ago in an insane asylum left what is said to be the most remarkable will ever made. This is the bequest he left to boys and girls everywhere:

"I leave to children, inclusively, but only for the term of their childhood, all and every, the flowers of the fields, and blossoms of the woods, with the right to play among them freely, according to the customs of children, warning them against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof; and the odor of the willows that dip therein, and the white clouds that float high over the great trees. And I leave to children the long, long days to be merry in, in a thousand ways, and the night and the moon and the train of the milky way to wonder at."

POEM: Overtones. (Recited by a junior girl.)

Over the ground is a mat of green,
Over the grass is dew;
Over the dew are the arching trees;
Over the trees the blue.

Dotting the blue are the scudding clouds,
Over the clouds the sun;
Over the sun is the love of God
Brooding us, every one.
—*Abbie Farwell Brown.*

HYMN: "For the Beauty of the Earth" (second stanza).

For the wonder of each hour,
Of the day and of the night;
Hill and vale and tree and flower,
Sun and moon and stars of light,
Lord of all, to thee we raise
This our hymn of grateful praise.

PRAYER.

Supt.: For flowers that bloom beneath our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear and see,

All: Father in heaven, we thank Thee.

Supt.: For blue of stream and blue of sky,
For pleasant shade of branches high,
For fragrant air and cooling breeze;
For beauty of the blooming tree,

All: Father in heaven, we thank Thee.
—*Ralph Waldo Emerson.*

DEPARTMENTAL PERIOD: (See program one.)

CALL TO STUDY: (See program one.)

Theme: Trees and Flowers

SUGGESTED MATERIAL

PRELUDE: "Flower Song" (Blumenleid). Or "Trees," G. Lange. (No. 81, *Services for the Open*, Century Co.)

SCRIPTURE REFERENCES: Psalm 1:3; 92:12-14; 104:16, 17; Jer. 17:78; Deut. 20:19b, c; Isa. 40:8; Song Solomon 2:12; Matt. 6:28-30.

HYMNS: "The Beautiful Bright Sunshine" (stanza 1)
"This Is My Father's World"
"The Summer Days Are Come Again"
"We Thank Thee, O Our Father."

POEM: Trees.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.
—*Joyce Kilmer.*

PRAYER:

Father, teach me how to go
Softly as the grasses grow.
And my spirit, by thy power,
Make as simple as a flower.
Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon.
Let me, also, cheer a spot,
Hidden field or garden plot—
Place where passing souls may rest
On their way and be their best.
—*Adapted from Edwin Markham.*

STORY: "The Big Oak Tree and the Little Blue Flower."

For many, many years the old Oak Tree had stood in the meadow, growing a little bit taller and a little bit stronger and a little bit wiser with each year that passed. Spring after spring the birds came to build their nests in his branches. Summer after summer he sheltered safely the baby birds. Fall after fall his leaves turned from green to beautiful shades of red and brown. And winter after winter he stood with bare branches waiting for spring to come again.

For the wise old Oak Tree had learned that spring always did come, and that God always cared for him and for his friends in the woodland and meadow in a very wonderful way.

One summer there grew up at the foot of the Oak Tree a little blue flower. The little Blue Flower felt very small indeed as she looked up at the great oak. "How tall and strong and beautiful he is," she said. "And how tiny I must seem to him. I wonder if he would let me be one of his friends?"

The Oak Tree looked down at the little flower. "How brave and lovely she is, blooming down there alone," thought the oak. "I must look very big and clumsy to her. I wonder if we could not be friends."

And so it happened that the great Oak Tree and the little Blue Flower became the very best of friends. All through the summer they told each other stories and whispered to one another about their secrets. Because he was bigger and stronger and very much older, the Oak Tree found there were many times that he could help his little friend.

The days grew very hot, but the Oak Tree kept the little Blue Flower safe in his cool shade. And she lifted her bright blue face to him and smiled her thanks.

Then the ground began to grow dry. The little Blue Flower grew thirsty; so thirsty that it seemed as if she could not hold her head up any longer.

"What shall I do, good Oak Tree?" she said. "I want a drink so badly."

"Cheer up, little flower," answered the wise oak; "you know I told you that God never forgets us. There is a black cloud in the sky now, and soon it is going to rain."

Sure enough, before long there came a cool refreshing shower, and the little Blue Flower drank in the water gratefully and lifted her head happily once more.

So the summer passed, and then the days began to grow shorter and cooler. The leaves of the Oak Tree began to change from green to a beautiful brown.

But the little Blue Flower shivered with the cold. She had grown pale and tired, and so very, very sleepy that she could scarcely hold up her head.

"Oh, Oak Tree," she said in a voice so low that the Oak Tree had to bend low to hear it, "you are very beautiful in your new dress. But I am all faded and tired. I wish I might take a long, long nap. But it is too cold to sleep."

"Never mind, little friend," said the Oak Tree. "Do not forget that God is caring for us always. Go to sleep, little one, and I will shake down my leaves to make a blanket for you. When spring comes you will wake up more beautiful than ever."

So the little Blue Flower folded up her faded petals, and cuddling close to the trunk of the great Oak Tree she went sound asleep.

And the Oak Tree shook down his beautiful leaves one by one until they made a thick blanket over the sleeping flower. The branches of the oak stood out cold and bare before the winds, but he did not mind, for he was big and strong and he knew spring would come sometime.

But the days grew colder and colder. So cold that even the blanket of leaves did not keep the little Blue Flower warm. She stirred uneasily in her sleep, and then the Oak Tree heard a faint whisper:

"It is very cold down here, friend Oak Tree," said the flower. "I am afraid I shall never live till spring."

But already the Oak Tree noticed a few snowflakes drifting through the air. "Never mind, little one," he soothed, as a mother might speak to a restless baby, "help is coming. Our Father in heaven never forgets us, and he is sending a soft white blanket to tuck you in snugly. Go to sleep again, little flower. Spring has not yet come."

The snowflakes fell faster and faster, until all the earth was covered. The little flower felt the soft warm blanket tucking her in. "God is very good," she said with a happy sigh, and then she fell asleep.

Above the big Oak Tree smiled contentedly. He knew his little friend would sleep safely through the winter to wake up fresh and lovely in the springtime. He knew that when that time came he would be given a beautiful new dress of green too.

"God is very good," smiled the Oak Tree, as he waved his bare arms in the wind.—*M. M, Clemens in Children's Leader. Used by permission.*

Theme: Birds of the Air

SUGGESTED MATERIAL

CALL TO WORSHIP:

"Praise Our Father! birds are singing;
Praise our Father! trees reply;
All the air with music ringing,
Glory be to God on high!"

SCRIPTURE REFERENCES: Gen. 1:20; Matt. 6:26; 8:20; 10:29-31.

HYMNS: "There's Not a Bird With a Lonely Nest."
"This Is My Father's World."

POEM:

The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets its illumined being o'er-run
With the deluge of summer it receives;
His mate feels her eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wild world; she to her nest,
In the nice ear of Nature, which song is best?
—*James Russell Lowell.*

BIRDS OF THE BIBLE: (References to be given by different juniors.)
Eagle: Deut. 32:11.
Pelican, owl, raven: Isa. 34:11.
Dove: Gen. 8:8.
Ostrich: Job 39:13.
Peacock: 2 Chron. 9:21.
Swallow: Psalm 84:3.
Sparrow: Psalm 102:7.
Hawk: Job 39:26.
Stork: Psalm 104:17.
Hen and Chicks: Luke 13:3b.

BIRD LEGENDS:
"How the Robin's Breast Became Red."
"Legend of the Woodpecker." (*For the Children's Hour*, Bailey and Lewis.)

Theme: Rivers, Lakes, and Sea

SUGGESTED MATERIAL

CALL TO WORSHIP:
Supt.: O sing unto Jehovah a new song,
For he hath done wonderful things.
Dept.: Let the sea roar and the fulness thereof;
The world and they that dwell therein.
Supt.: Let the floods clap their hands;
Let the hills sing for joy together.
All: Before Jehovah, for he cometh to judge the earth.
He will judge the world with righteousness,
And all the peoples with equity.
(Psalm 98:1, 7-9.)

SCRIPTURE REFERENCES: Psalm 89:8, 9; 93:3, 4; 104:25-27; 107:24, 25, 29.

HYMNS:
"O Lord of Heaven and Earth and Sea."
"There's a Wideness in God's Mercy."
"Grander Than Ocean's Story."
"The Ships Glide in at the Harbor's Mouth."
"Jesus, Saviour, Pilot Me."

HYMN STORY: "Jesus, Saviour, Pilot Me."

Edwin Hopper, the author of this hymn was a Presbyterian clergyman. He was pastor of the Church of the Sea and Land, which was largely a mission for sailors. Mr. Hopper knew sailors and the things they were interested in, so he wrote this hymn in which he compared Jesus to the Pilot who could keep them safe no matter how stormy the seas might become. The hymn was published in the "Sailor's Magazine" in 1871, with no name signed to it. Nine years later Mr. Hopper was asked to write a hymn for the anniversary of the Seaman's Friend Society, but instead of writing a new hymn he read this one to the congregation. Then for the first time people learned who had written it.

It might well be called the sailor's hymn, but it has brought comfort and help to others who were in trouble or danger as well.

STORY: "Which Little Pool Thought Best?"

This story tells of two little sister pools. One was content to bask idly in the beautiful valley where it lived. The other decided it must find a way out to explore the world and see if it might be of some use. The first little pool shrinks and loses its beauty and becomes stagnant, while the second grows more beautiful and happy as it goes along performing helpful services to all it meets. The story may be found in the July, 1927, *Children's Leader*, published by the American Baptist Publication Society, Philadelphia.

Theme: Hills and Mountains

SUGGESTED MATERIAL

CALL TO WORSHIP.
Supt.: Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
Dept.: He that hath clean hands and pure heart;
Who hath not lifted up his soul unto falsehood,

And hath not sworn deceitfully.

SCRIPTURE: Psalm 121.

PICTURE: "I Will Lift Up Mine Eyes Until the Hills," W. L. Taylor. (Taylor pictures may be secured from the Edward Gross Co., 118 E. 16th St., New York City.)

HYMNS: "America the Beautiful" (stanza 1).
"We Thank Thee, Lord, for This Fair Earth" (tune Duke St.).
"Dark Lines of Hills" (solo), *Services for the Open*, No. 46. Century Co.

DEVOTIONAL SERVICE: Some of Jesus' Mountain Experiences. (Preceded by a brief talk by the superintendent on the mountainous character of the country round about Galilee. See "On Nazareth Hill," Bailey, Pilgrim Press.)

HYMN: "Ye Fair Green Hills of Galilee."

SCENE OF CHRIST'S THIRD TEMPTATION: Matt. 4:8.

THE TWELVE DISCIPLES CHOSEN: Mark 3:13.

THE SERMON ON THE MOUNT: Matt. 5:1.

PRAYER IN THE MOUNTAINS: Matt. 14:23.

MANY SICK HEALED: Matt. 15:29, 30.

THE TRANSFIGURATION: Luke 9:28, 29.

ON THE MOUNT OF OLIVES: Luke 22:39.

THE CRUCIFIXION: Luke 23:33.

HYMN: "There Is a Green Hill Far Away."

(The references above may be read or told briefly by juniors, but the superintendent should weave them together so as to show how many of the important events of Jesus' life were literally and figuratively "mountain-top" experiences.)

Theme: The Wonder of the Skies

SUGGESTED MATERIAL

CALL TO WORSHIP.

Supt.: Praise ye Jehovah
Praise ye him from the heavens.

Dept.: Praise ye him sun and moon;
Praise him all ye stars of light.

All: Let them praise the name of Jehovah;
For he commanded and they were created.

(Psalm 148:1, 3, 5.)

RESPONSE:

Holy, holy, holy, Lord God Almighty,
All thy works shall praise thy name in earth and sky and sea,
Holy, holy, holy, merciful and mighty,
Perfect in power, in love, and purity.

SCRIPTURE REFERENCES: Psalm 8:3, 4 Psalm 19:1-6; Psalm 104:1-3.

HYMNS: "When Morning Gilds the Skies."
"Day is Dying in the West."
"For the Beauty of the Earth" (stanzas 1, 2).
"The Heavens Declare Thy Glory."

PICTURE: "The Heavens Declare the Glory of God," W. L. Taylor.

POEM: "The Stars"

What do the stars do
Up in the sky,
Higher than the wind can blow
Or the clouds fly?

Each star in its own glory
Circles, circles still;
As it was lit to shine, and set
To do its Master's will.

—*Christina G. Rossetti.*

STORY: "The Legend of the Dipper."

In a small house far away in the woods lived a little girl and her mother. The mother became ill, and the little girl cared for her as best she could.

One dark night when she was very ill and feverish, the mother cried out, "I am so thirsty! I must have a drink of fresh cold water."

The only place where fresh water could be had was from a spring far in the woods, so the girl took her tin dipper and started out in the darkness. It was a long way and the child ran until she was very tired, but at last she reached the spring, filled her tin dipper, and started home.

The way was dark and there were stones in the path, so that though she tried to be very careful, some of the water spilled. Then in the darkness she felt a warm touch on her hand. It was a little dog which had been following her, and he was so hot and tired that he was almost dying of thirst too.

The little girl looked in her dipper. There really was not much water there, and she did not know how she could spare any. But the little dog's tongue was so hot. So she poured a little water in her hand and held it low so the dog could drink. He lapped it up eagerly and seemed as refreshed as if he had had a great deal. Then, though the girl did not know it the dipper changed from tin to silver, and it held more water than it had before.

The girl started on again, hurrying as fast as she could. But before long she met a stranger. When he saw her dipper he stopped and stretched out a hand toward it.

"I am very thirsty," he said. "May I have a drink from your dipper?"

The girl remembered that her mother had told her always to be kind to strangers, so she held the dipper to his lips. But as he drank, suddenly the dipper changed to gold, and it was more full than ever of water.

The girl hurried on, for she was afraid her mother would be needing her. Several times she stumbled, and the water spilled. The way was so long and she grew very tired and faint from thirst. "If I could only have a few drops," she thought. "But no, I must not. I gave some to the little dog and to the stranger and I must save the rest for mother."

So she did not take as much as a drop of it herself. At last she reached her mother's side and she held the dipper to her lips. Then as the mother drank the most wonderful thing of all happened, for she became well and strong once more. Not only that, but the golden dipper suddenly glistened with gems, for it was set with glittering diamonds.

When the mother and the little girl had quenched their thirst the dipper vanished, but any starry night it may be seen up in the sky, shining in remembrance of a little girl who was brave and unselfish and kind.—*Retold from an old legend.*

Theme: Gratitude for the Wonderful World

SUGGESTED MATERIAL

OPENING SENTENCES.

Supt.:

For the comforting warmth of the sun that my body embraces,
For the cool of the waters that run through shadowy places,
For the balm of the breezes that brush my face with their fingers,
For the vesper hymn of the thrush while twilight lingers,
For the long breath, the deep breath, the breath of a heart without care,
We will give thanks and adore Thee, God of the Open Air.

—*Van Dyke.*

Dept.: Now therefore, our God, we thank thee, and praise thy glorious name. (1 Chron. 29:13.)

SCRIPTURE: Deut. 33-13-16a.

HYMNS: "We Thank Thee, O Our Father."
"This is My Father's World."
"For the Beauty of the Earth."
"With Happy Voices Singing."

PRAYER: (See prayer by R. W. Emerson in program one.)

READING: The One Thousandeth Psalm, Edward Everett Hale. (*Hymnal for American Youth*, page 22.)

PICTURE AND PICTURE INTERPRETATION: "The Angelus," Millet.

Jean Francois Millet, the artist who painted "The Angelus" was himself the son of a French peasant. He grew up among just such scenes as he loved to put on canvas. Perhaps that is why he could picture them with such accuracy and sympathy.

"The Angelus" shows two peasants stopping their work in the field at sunset time to bow their heads in gratitude and prayer to God as the bell in the distant church sounds the angelus.

Perhaps you would like to hear a poem written by a twelve-year-old girl describing this picture:

The Angelus

Sinking slowly in the west,
The dying sun goes down to rest,
While purple and red the clouds float by,
Casting rays of sunshine across the sky.
Loud and clear the angelus rings
In tune with the songster that overhead sings,
And all is quiet as the peasants are praying;
Yet tolling still, the angelus keeps saying:
"Pray to God, pray to God."

—*Clara Dyar (Age 12).*

Theme: All the World Praising God

MISSION SERVICE: SUGGESTED MATERIAL

SCRIPTURE: Psalm 100 (recited in unison from memory).

HYMNS: "Christ for the World We Sing."
"Jesus Shall Reign Where'er the Sun."
"Let the Song Go 'Round the Earth."

SALUTE TO THE CHRISTIAN FLAG: I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands one brotherhood, uniting all mankind in service and in love.

STORY: "The Christ of the Andes."

(This story, telling how two nations turned from warring together to build a great monument expressing their pledge to peace and praise to God may be secured without charge from the Committee on Peace and Service, Philadelphia. Yearly meeting of Friends, Room 15, 1305 Arch Street, Philadelphia.)

TEACHING IN THE CHURCH SCHOOL. By Seldon L. Roberts. 148 pp. The Judson Press, Philadelphia.

A manual of principles and methods for church-school teachers. One of the Keystone Standard Training Courses, prepared by the Director of Leadership Training of the American Baptist Publication Society. A comprehensive, practical textbook for workers in the church school, which has grown out of the author's years of experience in helping local workers meet situations.

GOOD TIMES FOR BOYS. By William Ralph LaPorte. 80 pp. Price 60 Cents. Methodist Book Concern, New York and Cincinnati.

A manual for the practical conduct of recreational activities for boys. The author has placed emphasis upon the word "practical," which, in this instance, has its rootage in the rich soil of experience. This book is full of suggestions that recreational leaders will find exceedingly useful with reference to the organizing, directing, and managing of classes, athletic events, and other affairs that are important factors in the outwardly expressed life of developing youth.

PRIMARY WORSHIP PROGRAMS FOR JULY-AUGUST

By Dorothy Kay Cadwallader*

Theme for Summer Months: The Playtime of the Year

First Sunday

CALL TO WORSHIP: "Children's Praise"—(*Songs for Little People*, No. 74 Danielson and Conant, Pilgrim Press, Boston, Mass.)

"On this blessed summer day,
Little children sing
Joyful songs of love and praise,
Unto Christ, the heavenly king."

HYMN: "All the Happy Children" (*Songs for Little People*, No. 80).

All the happy children thank thee, Father dear,
For these days for children out of all the year.
We will still remember we are thine alone;
He who made the summer made us every one."

BIBLE: The Promise of the Rainbow, Genesis 9:8-18.

A SUMMER PRAYER: (*Songs for Little People*, No. 145.)

"We're thankful for the summer, Lord;
For birds and trees and flowers;
For singing brooks and humming bees;
For sunny, happy hours."

OFFERING SERVICE: Have all the children come forward quietly while the pianist plays softly.

"Heavenly Father, gifts we bring,
Thanks for summertime, we sing."—"*Thanksgiving Response*," *Song and Play for Children*, No. 33, Danielson and Conant, Pilgrim Press, Boston, Mass.

LESSON STUDY. Play "Children's Praise" to call the children around the superintendent for a story.

STORY:

Use for the summer months the new book *The World in a Barn*, by Gertrude C. Warner. The children of the world come to visit the children of an American village, bringing interest and information. Order from your own Board or The Board of Foreign Missions, 156 Fifth Avenue, New York. If for any reason it should be late in coming from the press use any of the following: African, China, India, Japan, Latin America *Primary Picture Stories*; *Twins Travelogues*, Stories with sheets of colored pictures, Korea, India, China, Japan: *Boys and Girls and Friendly Beasts*.

CLOSING PRAYER: We thank thee for the summer time, Lord Jesus, the playtime of the year. Thank thee for the sunny days and blue skies. Thank thee, Lord for summertime. Amen.

Second Sunday

CALL TO WORSHIP: "Children's Praise."
HYMN: "All the Happy Children."
BIBLE: Psalm 19.
A SUMMER PRAYER: (*Songs for Little People*, No. 145.)
OFFERING SERVICE: See first Sunday.
LESSON STUDY.
STORY: See first Sunday.
CLOSING PRAYER:

Dear Jesus, be very near to the boys and girls who are away this summer. Help them to remember to be kind wherever they are. Bless them and make them happy and bring them back to us in the fall. Amen.

Third Sunday

CALL TO WORSHIP: "Children's Praise."
HYMN: Blue Sky, Soft and Clear (*Song and Play for Children*, No. 49).

"Blue sky, soft and clear,
Bird songs, far and near,
Gay little blades of grass
Nod as the children pass,
Summer is here, summer is here."

SONG: "What the Seasons Bring" (*Song and Play for Children*, No. 58).

"What does summer bring me,
Happy summer bring me?
Bees that hum among the flowers,
Play through all the sunny hours:
This does summer bring me."

A SUMMER PRAYER: (*Songs for Little People*, No. 145).
OFFERING SERVICE: See first Sunday.
STORY: See first Sunday.
SONG: "The Father's Care" (*Song and Play for Children*, No. 18).

"All the little children,
Wherever they may be,
In this land of sunshine,
Or far across the sea,
Have a loving Father,
Who with tender care,
Watches o'er the children,
Here and everywhere."

PRAYER: Thank thee, heavenly Father for the boys and girls everywhere. Thank thee for thy loving care. Amen.

Fourth Sunday

CALL TO WORSHIP: "Children's Praise."
HYMN: "Blue Sky, Soft and Clear."
SONG: "What the Seasons Bring."
A SUMMER PRAYER: (*Songs for Little People*, No. 145.)
BIBLE: Psalm 23.
PRAYER: We praise thee God for thy loving care of us during the playtime of the year. Amen.
OFFERING SERVICE: "Little Song of Thanks" (*Songs For Little People*, No. 143).

"Dear heavenly Father, hear us sing
Our song of thanks for everything.
Thank you, thank you, thank you, heavenly Father."

LESSON STUDY.
STORY: See first Sunday
CLOSING PRAYER: (*Songs for Little People*, No. 98.)

"Dear Father, bless each little child
And keep us all we pray,
Safe in thy loving care,
Until another Sabbath day."

National Teachers Agency
Good teachers wanted for Schools and Colleges.
National Teachers Agency, Phila., Pa.

Fifth Sunday

CALL TO WORSHIP: "Opening Prayer" (*Songs for Little People*, No. 97).
HYMN: "Opening Prayer."

"Loving Father, hear the prayer of little hearts today.
For thou art here and everywhere;
Thy love surrounds alway."

SONG: "What the Seasons Bring."
PRAYER:

"All the happy children
Thank Thee, Father dear,
For these days for children
Out of all the year.
We will still remember
We are thine alone;
He who made the summer
Made us everyone."

Play softly the music to the above while the heads remain bowed. (*Songs for Little People*, No. 80.)

OFFERING SERVICE.
Offering Hymn: (*Songs for Little People*, No. 90.)
BIRTHDAY SERVICE: (Recognition of all children having birthdays during July and August.)
Song: A Birthday Greeting (*Songs for Little People*, No. 92).

"A birthday greeting to you, dear,
May you be happy all the year.
If you are brave and sweet and true,
The Father's smile will rest on you,
And he will be so glad to see you growing up, his child to be.
A birthday greeting to you, dear.
May you be happy all the year."

Prayer: Thank thee for these birthday children. May the coming year be a very happy one. Amen.

LESSON STUDY.
STORY: See first Sunday.
PRAYER: Keep these children safe in thy care during the lovely summer hours. Amen.

Only five programs are given for the nine Sundays, however any four may be repeated. The stories suggested will cover enough material for nine Sundays.

THE FLAG THAT FLIES HIGHEST OF ALL. By Margaret M. Clemens. 38 pp. Judson Press, Philadelphia.

Church-school workers have long looked for a story of the Christian flag. This story, which was published in two issues of *The Children's Leader*, met with such widespread approval that both issues of the magazine were exhausted. The publishers then decided to put it in book form, and the author put the story into a dramatization, which is included in the book. All workers with children, in the Sunday school, the vacation church school, and the week-day church school will welcome this excellent story.

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INDIANAPOLIS, INDIANA
Specialist in
Modern Church and Sunday School Buildings
(Fourth Edition)
LARGE BOOK OF PLANS, $1.00

*Public School Supervisor, Trenton, N. J.

For the Summer of 1927

List of Summer Assemblies, Camps, Conferences and Schools

The following responded to the Journal's inquiry

Alabama

Dates	*Places*	*Name of Assembly, Camp, Conference or School, Etc.*	*Under What Auspices*
June 3-13	Talladega	Summer Conf. (Women)	Y. M. C. A.
June 7-15	Talladega	Synodical Y. P. Conf.	Southern Presby. Church
June 11-21	Eden	Camp Winnataska (Junior H. S. Girls)	Birmingham S. S. Coun.
June 17-26	Camp Hill	Summer Institute	Universalist Church
June 22-July 2	Eden	Camp Winnataska (Jr. Girls 10-13)	Birmingham S. S. Coun.
July 4-10	Elmore	Ala.-Miss. Y. P. Conf.	United Christian Miss. Soc.
July 5-11	Eden	Camp Winnataska (Lutheran Y. P. Camp)	Birmingham S. S. Coun.
July 11-18	Eden	Camp Winnataska (No. Ala. Conf. Y. P. Miss. Soc.)	Birmingham S. S. Coun.
July 19-Aug. 8	Eden	Camp Winnataska (Girls)	Birmingham S. S. Coun.
Aug. 1-5	Notasulga	Ala. Y. P. Conf.	Meth. Prot. Church
Aug. 8-27	Eden	Camp Winnataska (Girls)	Birmingham S. S. Coun.
Aug. 27-Sept. 6	Eden	Camp Winnataska (Boys)	Birmingham S. S. Coun.
Sept. 7-14	Eden	Camp Winnataska (No. Ala. Conf. Int. League Camp)	Birmingham S. S. Coun.

Alberta

July 1-11	Sylvan Lake	Camp Tuxis	Boys Work Board of Ala.
July 11-21	Sylvan Lake	Camp Sylvan	Girls Work Board of Ala.
July 19-26	Calgary	Conference	Church of England
July 25-Aug. 4	Sylvan Lake	Leadership Train. Sum. Sch.	R. E. Council of Ala.

Arizona

June 20-26	Flagstaff	Conference	Presby. Church, U. S. A.
July 19-29	Flagstaff	Summer Assembly	Amer. Baptist Pub. Soc.

Arkansas

June 7-14	Petit Jean Mts.	Synodical Y. P. Conf.	Southern Presby. Church
June 27-July 3	Magnolia	Ark. Y. P. Conf.	Meth. Prot. Church
July 5-19	Mt. Sequoyah	Leadership School	M. E. Church, South
July 11-17	Petit Jean	Ark. Y. P. Summer Conf.	United Christian Miss. Soc.
July 19-Aug. 2	Mt. Sequoyah	Leadership School	M. E. Church, South
Aug. 2-13	Mt. Sequoyah	Y. P. Conf.	M. E. Church, South

British Columbia

June 25-July 4	Nanaimo	Prov. Trail Rangers (Boys Camp)	R. E. Council of B. C.
June 27-July 5	No. Okanagan	Boys Camp	R. E. Council of B. C.
June 27-July 5	So. Okanagan	Girls Camp	R. E. Council of B. C.
July 6-16	No. Okanagan	Girls Camp	R. E. Council of B. C.
July 6-16	So. Okanagan	Boys Camp	R. E. Council of B. C.
July 11-18	Vancouver	Conference	Church of England
July 13-25	Ocean Park	Leaders Camp	R. E. Council of B. C.
July 19-29	West Kootenay	Girls Camp	R. E. Council of B. C.
Aug. 22-Sept. 2	Elphinstone	Leaders Camp	R. E. Council of B. C.

California

June 16-25	Asilomar	Summer Conf. (Women)	Y. M. C. A.
June 20-24	Santa Ana	Pacific Conf.	M. E. Church, South
June 20-27	Guerneville	Epworth League	M. E. Church
June 21-22	Santa Ana	C. E. Conven.	United Brethren Church
June 25-July 5	Asilomar	Girl Reserve Conf.	Nat'l Board Y. W. C. A.
June 25-Sept. 3	Little Green Valley	Y. M. C. A. Conf.	Y. M. C. A.
June 25-Sept. 3	Mt. Wilson	Y. M. C. A. Conf.	Y. M. C. A.
June 27-July 3	Idylwild Pines	So. Calif. Y. P. Summer Conf.	United Christian Miss. Soc.
June 27-July 4	Dyerville	Epworth League	M. E. Church
June 27-July 4	Idylwild Pines	Y. P. Summer Conf.	United Christian Miss. Soc.
June 27-Aug. 6	Berkeley	Nat'l Summer School	Nat'l. Board Y. W. C. A.
July 4-10	Sierra Chautauqua	Epworth League	M. E. Church
July 4-18	Idylwild Pines	Older Boys Camp	So. Calif. Coun. of R. E.
July 8-15	Humboldt Co.	Conference	Presby. Church, U. S. A.
July 11-17	Santa Monica	Epworth League	M. E. Church
July 11-20	Asilomar	Asilomar Train. Sch.	Missionary Edu. Move.
July 12-18	Mt. Hermon	Epworth League	M. E. Church
July 13-19	Lake Sequoia	Conference	Presby. Church, U. S. A.
July 14-24	Santa Ana	Summer Assembly & Conv.	Evangelical Church
July 18-24	Santa Cruz	Conven. Inst.	United Christian Miss. Soc.
July 18-25	Lakeside	Epworth League	M. E. Church
July 18-Aug. 1	Idylwild Pines	Older Girls Camp	So. Calif. Coun. of R. E.
July 20-30	Asilomar	Summer Assembly	Amer. Baptist Pub. Soc.
July 21-Aug. 4	Pacific Palisades	Summer School	Nat'l. Coun. Y. M. C. A.
July 22-26	Santa Ana	State Conven.	C. E. Union
July 26-31	San Anselmo	Conference	Presby. Church, U. S. A.
July 25-Aug. 1	Lassen National Park	Epworth League	M. E. Church
July 25-Aug. 3	Long Beach	Conven. Inst.	United Christian Miss. Soc.
July 25-Aug. 5	Healdsburg	Goldenwest E. L. T. S.	Evangelical Synod, N. A.
Aug. 1-7	Los Angeles	Conference	Presby. Church, U. S. A.
Aug. 1-7	Sequoia Park	So. Calif. Y. P. Summer Conf.	United Christian Miss. Soc.
Aug. 1-8	Asilomar	Summer Conf.	Congregational Edu. Soc.
Aug. 1-8	Guerneville	Epworth League	M. E. Church
Aug. 1-15	Idylwild Pines	Adult School	So. Calif. Coun. of R. E.
Aug. 2-9	Mt. Hermon	Summer Conf.	C. E. Union
Aug. 8-15	Gen. Grant Nat'l. Park	Calif. Summer Conf.	United Christian Miss. Soc.
Aug. 11-25	Seabeck	Summer School	Nat'l. Coun. Y. M. C. A.
Aug. 13-20	Asilomar	Asilomar Community Conf.	Nat'l. Board Y. W. C. A.
Aug. 22-Sept. 3	Palisade Park	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 29-Sept. 4	Jenks Lake	Y. P. Conf.	Church of the Brethren

Colorado

June 20-26	Estes Park	Conference	Presby. Church, U. S. A.
June 21-July 1	Asso. Camp P.O. Estes Park	Girl Reserve Conf.	Nat'l. Board Y. W. C. A.
June 27-July 15	Estes Park	Student Secys. Assembly	Y. M. C. A.
July 12-25	Geneva Glen	Older Girls Camp Conf.	Internat'l. Coun. of R. E.
July 13-28	Estes Park	Summer School	Nat'l. Coun. Y. M. C. A.
July 18-24	Pueblo	Epworth League	M. E. Church
July 22-26	Grand Mesa Mt.	Colo. Y. P. Conf.	Church of the Brethren
July 25-30	Cedaredge	Epworth League	M. E. Church
July 25-31	Pueblo	Rocky Mt. Y. P. Summer Conf.	United Christian Miss. Soc.
July 25-Aug. 6	Geneva Glen	Leadership School	Internat'l. Coun. of R. E.
Aug. 1-12	Cedaredge	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 2-7	Denver	Convention	Evangelical Church
Aug. 2-12	Asso. Camp P.O. Estes Park	Community Conf.	Nat'l. Board Y. W. C. A.
Aug. 8-15	Palmer Lake	Epworth League	M. E. Church
Aug. 16-29	Geneva Glen	Older Boys Camp Conf.	Internat'l. Coun. of R. E.
Aug. 24-Sept. 2	Estes Park	Summer Conf.	Y. M. C. A.

Connecticut

June 24	Storrs	Summer Conference	Congregational Edu. Soc.
June 27-July 3	Willimantic	Epworth League	M. E. Church
July 5-17	Storrs	Summer Assembly	Amer. Baptist Pub. Soc.
July 16-24	Middletown	Epworth League	M. E. Church
Aug. 9-20	Storrs	Conn. Summer School o R. E.	Conn. Coun. of R. E.

Delaware

July 9-16	Dover	Epworth League	M. E. Church

Florida

June 6-16	DeFuniak Spgs.	Leadership Train. Sch.	So. Presbyterian Church
June 10-19	Keystone Hts.	Summer Conference	Congregational Edu. Soc.
June 13-19	New Smyrna Beach	Conference	Presbyterian Church, U. S. A
June 14-24	Winter Park	Synodical Y. P. Conf.	So. Presbyterian Church
June 20-26	Sebring	Epworth League	M. E. Church
July 25-31	Winter Park	Fla. Y. P. Summer Conf.	United Christian Miss. Soc.

Georgia

June 7-17	Augusta	Summer Sch. for Relig. Workers	Colored M. E. Church
June 14-24	Decatur	Synodical Y. P. Conf.	So. Presbyterian Church
June 27-July 1	Waycross	Presbyterial Y. P. Conf.	So. Presbyterian Church
July 29-30	Atlanta	S. E. Y. P. Real. Asso.	Church of God
July 29-Aug. 7	Smyrna	Leadership Train. Sch.	So. Presbyterian Church
Aug. 6-12	Mt. Zion	Epworth League	M. E. Church

Idaho

July 4-10	Ketchum	Epworth League	M. E. Church
July 12-22	Saw Tooth Mts.	Summer Assembly	Amer. Baptist Pub. Soc.
July 17-22	Newman Lake	Summer Conference	Congregational Edu. Soc.
July 19-28	Coeur d'Alene	Summer Assembly	Amer. Baptist Pub. Soc.
July 27-Aug. 4	Smith's Ferry	Summer Conference	Congregational Edu. Soc.
July 28-Aug. 3	Meadows	Gem State Y. P. Conf.	Church of the Brethren
Aug. 8-14	Upper Twin Lake	Conference	Presbyterian Ch., U. S. A.

Illinois

June 17-29	Sterling	Rock River Conf. Camp School	U. B. in Christ (Old Con.)
June 17-July 1	Port Byron	Y. P. Training Camp	Y. P. T. C. Committee
June 18-25	Mt. Carroll	Summer Assembly	Amer. Baptist Pub. Soc.
June 20-26	Eureka	Eureka Y. P. Summer Conf.	United Christian Miss. Soc.
June 20-Sept. 2	Chicago	Summer Quarter	University of Chicago
June 23-29	Decatur	Conference	Presbyterian Ch., U. S. A.
June 27-July 1	Chicago	DeVry Summer School of Visual Edu.	DeVry Corporation
June 27-July 3	Petersburg	Ill. Sch. of Methods	Meth. Prot. Church
June 27-Aug. 20	Evanston	Northwestern Univ. Sch. of R. E.	Northwestern University
July 11-17	Murphysboro	Conference	Presbyterian Ch., U. S. A.
July 11-17	Petersburg	Epworth League	M. E. Church
July 11-17	Rosiclare	Epworth League	M. E. Church
July 11-22	Elmhurst	Elmhurst E. L. T. S.	Evangelical Synod, N. A.
July 12-14	Bloomington	C. E. Convention	U. B. in Christ
July 16-21	South Holland	Epworth League	M. E. Church
July 17-23	Galesburg	Summer Institute	Universalist Church
July 18-24	Dixon	Conference	Presbyterian Ch., U. S. A.
July 18-24	Franklin Grove	Epworth League	M. E. Church
July 24-31	New Lenox	Epworth League	M. E. Church
July 25-31	Garden Prairie	Epworth League	M. E. Church
July 30-Aug. 6	Alton	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 1-7	Naperville	Summer Assembly and Sch. of Lead. Train.	Evangelical Church
Aug. 1-7	Pontiac	Epworth League	M. E. Church
Aug. 7-14	Monmouth	College Conf.	United Presbyterian Ch.
Aug. 8-14	Lebanon	Epworth League	M. E. Church
Aug. 8-14	Lena	Epworth League	M. E. Church
Aug. 15-20	Milan	Epworth League	M. E. Church
Aug. 29-Sept. 3	Franklin Grove	Y. P. Conference	Church of the Brethren

Indiana

June 8-18	Vevay	Summer Assembly	Amer. Baptist Pub. Soc.
June 11-18	Merom	Union Christian College	Christian Church
June 14-17	Wabash	Joint C. E. & S. S. Con.	U. B. in Christ
June 17-24	Shipshewana Lake	Summer Camp	Nat'l. S. S. Asso. Breth. Chur.
June 20-22	Corydon	Joint C. E. & S. S. Con.	U. B. in Christ
June 20-26	Marion	Ind. Sch. of Methods	Methodist Prot. Ch.
June 21-26	Lake Wawasee	Joint C. E. & S. S. Con.	U. B. in Christ
June 28-July 8	Indianapolis	Leadership Train. Sch.	C. B. in Christ
July 4-10	Milford	Camp Mack Health Retreat	Church of the Brethren
July 11-16	Milford	Int. Boys Camp	Church of the Brethren
July 15-21	Winona Lake	Conference	Presbyterian Ch., U. S. A.
July 15-22	Rushville	Epworth League (Colored)	M. E. Church
July 18-23	Milford	Int. Girls Camp	Church of the Brethren
July 18-24	Battle Ground	Epworth League	M. E. Church
July 22-28	Winona Lake	Conference	Presbyterian Ch., U. S. A
July 24-30	Battle Ground	Summer Train. Sch.	M. E. Church
July 25-31	Rivervale	Epworth League	M. E. Church
July 25-Aug. 5	Milford	Y. P. Camp	Church of the Brethren
July 28-Aug. 7	Syracuse	Summer Assembly Sch. of Lead. Train. & Camp Conf.	Evangelical Church
July 29-Aug. 9	Winona Lake	Winona Summer School	Reformed Ch. in the U. S.
Aug. 1-5	Milford	Ministers' School	Church of the Brethren
Aug. 1-7	Brooklyn	Ind. H. S. Y. P. Summer Conf.	United Christian Miss. Soc.
Aug. 8-15	North Webster	Epworth League	M. E. Church
Aug. 15-21	Dale	Epworth League	M. E. Church
Aug. 15-26	Franklin	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 24-30	Hanover	Conference	Presbyterian Ch., U. S. A.

Iowa

June 6-12	Storm Lake	Conference	Presbyterian Ch., U. S. A
June 10-16	Grinnell	Summer Conference	Congregational Edu. Soc.
June 13-18	Indianola	Epworth League	M. E. Church
June 18-25	Mt. Pleasant	Epworth League	M. E. Church
June 20-July 1	Oskaloosa	Iowa State Train. Sch.	Iowa State S. S. Coun.
June 21-25	Charles City	Epworth League	M. E. Church

June 21-July 1	Milford	Okoboji I Girl Reserve Conf.	Nat'l Board Y. W. C. A.
July 2-9	Okoboji	Summer Conference	Congregational Edu. Soc.
July 6-12	Cedar Falls	Conference	Presbyterian Ch., U. S. A.
July 9-19	Milford	Okoboji II Girl Reserve Conf.	Nat'l. Board Y. W. C. A.
July 11-17	Glenwood	Epworth League	M. E. Church
July 11-18	Spirit Lake	Epworth League	M. E. Church
July 14-17	Gladbrook	Joint C. E. & S. S. Conven.	U. B. in Christ
July 18-23	Lake Okoboji	N. E. Ia. Summer Train. Sch.	M. E. Church
July 19-31	Iowa Falls	Summer Assembly	Amer. Baptist Pub. Soc.
July 25-31	.....	Iowa Y. P. Conf.	Methodist Prot. Ch.
July 25-31	Clear Lake	Epworth League	M. E. Church
July 29-Aug. 6	Oskaloosa	General Young Friends' Conf.	Young Friends' Board
Aug. 15-20	Boone	Iowa Y. P. Conf	Church of the Brethren
Aug. 15-21	Des Moines	Iowa Y. P. Summer Conf.	United Christian Miss. Soc.
Aug. 17-27	Cedar Falls	Summer Assembly	Evangelical Church

Kansas

June 6-12	Emporia	Sunflower Conf.	United Christian Miss. Soc.
June 6-12	Pratt	Epworth League	M. E. Church
June 7-12	.....	Joint C. E. & S. S. Conven.	U. B. in Christ
June 13-19	Emporia	Conference	Presbyterian Ch., U. S. A.
June 13-24	Newton	Sunflower E. L. T. S	Evangelical Synod, N. A.
June 5-12	Manhattan	Summer Conference	Congregational Edu. Soc.
Aug. 1-12	Ottawa	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 4-14	Topeka	Summer Assembly and Sch. of Lead. Train.	Evangelical Church
Aug. 15-21	Baldwin	Epworth League	M. E. Church
Aug. 22-28	Salina	Epworth League	M. E. Church
Aug. 24-30	Sterling	College Conf.	United Presbyterian Ch.

Kentucky

June 2-9	Blackey	Presbyterial Y. P. Conf.	Southern Presbyterian Ch.
June 15-21	Danville	Conference	Presbyterian Ch., U. S. A.
June 16-20	Dawson Springs	Presbyterial Y. P. Conf.	Southern Presbyterian Ch.
June 23-30	Danville	Synodical Y. P. Conf.	Southern Presbyterian Ch.
July 4-10	Crestwood	Ky. Y. P. Summer Conf.	United Christian Miss. Soc.
July 18-23	Barbourville	Epworth League	M. E. Church
Aug. 1-7	Epworth	Epworth League	M. E. Church

Louisiana

June 8-15	Clinton	Synodical Y. P. Conf.	Southern Presbyterian Ch.
July 4-16	Forbing	Girls Camp (10-14)	La. Council of R. E.
July 18-30	Forbing	Girls Camp (15-24)	La. Council of R. E.
Aug. 1-13	Forbing	Boys Camp (10-14)	La. Council of R. E.
Aug. 15-27	Forbing	Boys Camp (15-24)	La. Council of R. E.

Maine

June 17-27	Maqua	Summer Conf. (Women)	Y. M. C. A.
June 20-27	Bucksport	Epworth League	M. E. Church
June 21-July 1	Machias	Summer Sch. of R. E.	Maine Council of R. E.
June 22-July 2	Rockbrook	Brevard Camp Conf.	Nat'l. Board Y. W. C. A.
June 27-July 4	Kent's Hill Camp	Epworth League	M. E. Church
June 27-Aug. 6	Camp Maqua	Training School	Nat'l. Board Y. W. C. A.
June 28-July 8	Poland	Camp Maqua Girl Reserve Conf.	Nat'l. Board Y. W. C. A.
July 5-15	Houlton	Summer Sch. of R. E.	Maine Council of R. E.
July 11-20	Ocean Park	Ocean Park Train. School	Missionary Edu. Move.
July 30-Aug. 6	Ferry Beach	Summer Institute	Universalist Church
Aug. 6-20	Lake Cobbosee-contee	Camp Watewin	Maine Council of R. E.
Aug. 15-27	Ocean Park	Summer Assembly	Amer. Baptist Puo. Soc.
Aug. 21-27	Winthrop	Summer Conference	Congregational Edu. Soc.

Manitoba

July 4-11	Pelican Lake	Boys Leaders Camp	R. E. Council of Man.
July 4-11	Rock Lake	Y. P. Conf.	R. E. Council of Man.
July 4-14	Boundary Park	Girls Camp	R. E. Council of Man.
July 12-19	Shoal Lake	Y. P. Conf.	R. E. Council of Man.
July 15-22	Fort Williams	Girls Camp	R. E. Council of Man.

Maryland

June 25-July 1	Frederick	Conference	Presbyterian Ch. U. S. A.
July 18-25	Mt. Lake Park	Epworth League	M. E. Church
July 21-31	Camp Royal	Boys Camp	Md.-Del. S. S. Asso.
Aug. 1-7	Westminster	Md. Y. P. Institute	Methodist Prot. Church
Aug. 1-10	Camp Royal	Girls Camp (15-17)	Md.-Del. S. S. Asso.
Aug. 8-13	New Windsor	Blue Ridge Y. P. Conf.	Church of the Brethren
Aug. 11-21	Camp Royal	Girls Camp (18-24)	Md.-Del. S. S. Asso.

Massachusetts

June 15-23	East Northfield	Student Y. M. C. A. Conf.	N. E. District Y. M. C. A.
June 24-July 2	East Northfield	Young Women's Conf.	Northfield League
June 27-July 3	Auburndale	Epworth League	M. E. Church
July 5-12	East Northfield	Women's Interdenomina-tional Home Miss. Conf.	Women's Inter. Comm. Northfield Home Miss. Summer Conf.
July 5-15	Craigville	Craigville School	Christian Church
July 5-Aug. 13	Boston	Summer Session	Boston University
July 10-17	Sterling	Epworth League	M. E. Church
July 12-20	East Northfield	Conf. for Women's For. Miss. Soc.	Central Comm. on United Study of For. Miss.
July 21-30	East Northfield	Conf. on R. E.	Northfield Conf. of R. E.
July 25-31	Hamilton	Epworth League	M. E. Church
July 30-Aug. 15	East Northfield	Gen. Conf. of Christian Work	Northfield Schools and Summer Conferences
Aug. 15-22	East Northfield	Mass. C. E. Inst.	Mass. C. E. Union
Aug. 29-Sept. 5	Northampton	Epworth League	M. E. Church

Michigan

June 15-21	Tower Hill	Summer Conf.	Congregational Edu. Soc.
June 20-25	Romona Park	Conference	Presbyterian Ch., U. S. A.
June 20-27	Crystal Lake	Summer Conf.	Congregational Edu. Soc.
June 20-July 18	Camp Mini-wanca (Shelby)	Younger Girls Camp	American Youth Foundation
June 23-29	Tower Hill	Summer Conf.	Congregational Edu. Soc.
June 25-July 2	Cloverland	Summer Assembly	Amer. Baptist Pub. Soc.
June 25-July o	Saugatuck	Camp Gray Girl Reserve Conf.	Nat'l. Board Y. W. C. A.
June 27-July 3	Albion	Epworth League	M. E. Church
June 28-July 8	Olivet	Summer Conf.	Congregational Edu. Soc.
July 4-15	Camp Warren	Camp Warren Standard Train. Sch.	Mich. Council of R. E.
July 11-17	Alma	Conference	Presbyterian Ch., U. S. A.
July 11-17	Frankfort	Crystal Beach Y. P. Summer Conf.	United Christian Miss. Soc.
July 15-30	Kalamazoo	Summer Assembly	Amer. Baptist Pub. Soc.
July 18-24	Ishpeming	Conference	Presbyterian Ch., U. S. A.
July 18-Aug. 1	Camp Mini-wanca	Older Girls; Y. P. Leaders Inst.	American Youth Foundation
July 25-31	Saugatuck	Conference	Presbyterian Ch., U. S. A.
July 28-Aug. 7	Carson City	N. Mich. Camp Sch.	U. B. in Christ (Old Con.)
Aug. 1-15	Camp Mini-wanca	Older Girls; Y. P. Leaders Inst.	American Youth Foundation
Aug. 5-15	Michigamme	Epworth League	M. E. Church
Aug. 15-21	Gull Lake	Mich. Y. P. Conf.	Methodist Prot. Ch.
Aug. 16-29	Camp Mini-wanca	Older Boys; Y. P. Leaders Inst.	American Youth Foundation

Minnesota

June 4-6	Beauford	C. E. Convention	U. B. in Christ
June 20-26	Spring Park	Tipi-Waukan Y. P. Summer Conf.	United Christian Miss. Soc.
June 20-27	Paynesville	Conven. and Summer Sch. of Lead. Train.	Evangelical Church
June 23-29	Clequet	Conference	Presbyterian Ch., U. S. A.
June 24-July 8	Fairbault	North Star E. L. T. S.	Evangelical Synod, N. A.
June 26-July 2	Wayzata	Epworth League	M. E. Church
June 27-July 3	Fairmont	Epworth League	M. E. Church
June 28-July 3	Hokah	Epworth League	M. E. Church
July 6-12	Paynesville	Conference	Presbyterian Ch., U. S. A.
July 11-17	Park Rapids	Epworth League	M. E. Church
July 11-17	Spring Park	Epworth League	M. E. Church
July 17-23	Barnum	Epworth League	M. E. Church
July 20-31	Mound	Summer Assembly	Amer. Baptist Pub. Soc.

Mississippi

June 6-12	Edwards	Negro Y. P. Conf.	United Christian Miss. Soc.
June 7-14	Jackson	Leadership Train. Sch.	Southern Presbyterian Ch.
June 16-23	Jackson	Synodical Y. P. Conf.	Southern Presbyterian Ch.
June 16-26	Waveland	Waveland Summer Sch.	M. E. Church
June 20-26	Clara	Miss. Y. P. Conf.	Methodist Prot. Ch.
June 20-26	Europa	Conference	Presbyterian Ch., U. S. A.

Missouri

June 7-17	Hollister	Summer Conf.	Y. M. C. A.
June 13-18	Linn Creek	Camp Mangua	Mo. S. S. Council of R. E.
June 20-26	Columbia	Central-Western Y. P. Summer Conf.	United Christian Miss. Soc.
June 21-30	Hollister	Synodical Y. P. Conf.	So. Presbyterian Ch.
June 21-July 5	Hollister	Summer School	Nat'l. Coun. Y. M. C. A.
July 4-9	Arcadia	Arcadia Train Camp	Mo. S. S. Council of R. E.
July 14-20	Hollister	Conference	Presbyterian Ch., U. S. A.
July 18-24	Springfield	Missouri Y. P. Conf.	Methodist Prot. Church
Aug. 1-7	Canton	Culver-Stockton Y. P. Conf.	United Christian Miss. Soc.
Aug. 1-7	Hollister	Ozark Y. P. Summer Conf.	United Christian Miss. Soc.
Aug. 8-14	Cameron	Epworth League	M. E. Church
Aug. 14-22	Tarkio	College Conf.	United Presbyterian Ch.
Aug. 15-21	Warrenton	Epworth League	M. E. Church
Aug. 22-28	Arcadia	Conference	Presbyterian Ch., U. S. A.

Montana

July 11-17	Agar	Epworth League	M. E. Church
July 13-19	Camp Rock Haven	Conference	Presbyterian Ch., U. S. A.
July 18-24	Neihart	Epworth League	M. E. Church
July 25-31	Livingstone	Epworth League	M. E. Church
Aug. 2-11	Mill Creek	Summer Assembly	Amer. Baptist Pub. Soc.

Nebraska

June 1-3	York	Joint C. E. & S. S. Conven.	U. B. in Christ
June 9-15	Crete	Summer Conference	Congregational Edu. Soc.
June 13-19	Lexington	Conference	Presbyterian Ch., U. S. A.
June 20-26	Bellevue	Conference	Presbyterian Ch., U. S. A.
June 27-July 3	Fremont	Epworth League	M. E. Church
July 11-22	Grand Island	Summer Assembly	Amer. Baptist Pub. Soc.
July 18-24	Gothenburg	Epworth League	M. E. Church
July 23-31	Lincoln	Epworth League	M. E. Church
July 25-31	Cambridge	Epworth League	M. E. Church
Aug. 15-21	Stanton	Epworth League	M. E. Church
Aug. 22-28	Milford	Conven. & Summer Sch. of Lead. Train.	Evangelical Church
Aug. 23-28	Cambridge	McPherson Regional Sch. of Methods	Church of the Brethren
Aug. 23-28	Cambridge	McPherson Regional Y. P. Conf.	Church of the Brethren

Nevada

July 11-17	Lake Tahoe	Conference	Presbyterian Ch., U. S. A.

New Brunswick

July 2-12	New Mills	Boys Camp	Maritime R. E. Council
July 11-21	Moore's Mills	Boys Camp	Maritime R. E. Council
July 11-21	North Shore	Camp	Maritime R. E. Council
July 11-22	Chipman	Girls Camp	Maritime R. E. Council
July 13-23	New Mills	Girls Camp	Maritime R. E. Council
July 22-Aug. 1	Moore's Mills	Girls Camp	Maritime R. E. Council
July 22-Aug. 2	Chipman	Boys Camp	Maritime R. E. Council
Aug. 2-11	Chipman	Summer Sch. for Teachers	Maritime R. E. Council
Aug. 6-15	Chipman	Summer Sch. of Methods	Maritime R. E. Council

New Hampshire

June 27-July 11	Camp Merrow-vista (Mt. View)	Older Boys; Y. P. Leaders Inst.	American Youth Foundation
July 11-25	Camp Merrow-vista	Older Girls; Y. P. Leaders Inst.	American Youth Foundation
July 18-24	Winnipesaukee	N. E. Y. P. Summer Conf.	United Christian Miss. Soc.
July 25-Aug. 8	Camp Merrow-vista	Older Girls; Y. P. Leaders Inst.	American Youth Foundation
July 26-Aug. 8	**Lake Winnipe-saukee**	**Older Girls Camp Conf.**	**Int'l Council of R. E.**
Aug. 8-20	**Lake Winnipe-saukee**	**Leadership School**	**Int'l. Council of R. E.**
Aug. 8-Sept. 2	Camp Merrow-vista	Younger Girls Camp	American Youth Foundation
Aug. 9-16	Durham	School of R. E.	No. N. E. School of R. E.
Aug. 23-Sept. 5	**Lake Winnipe-saukee**	**Older Boys Camp Conf.**	**Int'l. Council of R. E.**

New Jersey

June 25-30	Blairstown	Summer Conf. (Men)	Y. M. C. A.
June 27-July 4	South Branch	Older Girls Camp	Somerset Co. Council
June 27-July 8	Hightstown	Summer Assembly	Amer. Baptist Pub. Soc.
July 5-17	Blairstown	N. J. School of Methods	N. J. Council of R. E.
July 7-21	Bordentown	Summer School	Nat'l Coun. Y. M. C. A.
July 9-16	Hightstown	Summer Assembly (Afro-American)	Amer. Baptist Pub. Soc.
July 9-18	Madison	Epworth League	M. E. Church
July 18-24	Blairstown	Conference	Presbyterian Ch., U. S. A.
July 28-Aug. 6	Blairstown	Summer Conference	Congregational Edu. Soc.
Aug. 1-5-21	Blairstown	Conference	Presbyterian Ch., U. S. A.
Aug. 15-23	Pennington	Epworth League	M. E. Church
Aug. 24-29	Blairstown	Epworth League	M. E. Church
Aug. 27-Sept. 5	Murray Grove	Summer Institute	Universalist Church
Aug. 31-Sept. 5	Song Valley	Older Boys Camp	N. J. Council of R. E.

New Mexico

June 13-19	Sandia Park	Epworth League	M. E. Church
Aug. 18-24	Sandia Mts.	Conference	Presbyterian Ch., U. S. A.

New York

June 7-17	New York	Con. of Church Work, in City & Indus. Comm.	Union Theolog. Seminary
June 17-27	Silver Bay	Summer Conf. (Women)	Y. M. C. A.
June 24-July 4	Aurora	Summer Conference	Congregational Edu. Soc.
June 24-July 4	Wells	Summer Conference	Congregational Edu. Soc.
June 25-July 4	Silver Lake	Epworth League	M. E. Church
June 25-July 23	Camp Westchester	Girls Camp	Y. W. C. A. of Westchester and Putnam Counties
June 25-July 25	New York	School for Scout Executives	Boy Scouts of America
June 27-July 4	Barnevelt	Epworth League	M. E. Church
June 27-July 8	Lakemont	Metropolitan Chr. Conven.	Christian Church
June 28-July 9	Silver Bay	Silver Bay Train. School	Missionary Edu. Move.
July 2-11	Carmel	Epworth League	M. E. Church
July 4-11	Keuka Park	Epworth League	M. E. Church
July 4-11	Thousand Island Park	Epworth League	M. E. Church
July 4-Aug. 13	Auburn	Auburn Summer Sch. or Theology and R. E.	Auburn Theolog. Seminary
July 5-16	Round Lake	Eastern Summer Sch. of C. E.	N. Y. State S. S. Asso.

July 7-13	Aurora	Conference	Presbyterian Ch., U. S. A.
July 7-Aug. 19	New York	Nat'l School for Professional Study	Nat'l. Board Y. W. C. A.
July 11-22	Findlay Lake	Conven. and Lead. Train. School	U. B. in Christ
July 12-22	New York	Mid-Summer Conf. for Ministers and other religious workers	Union Theological Sem.
July 12-22	Silver Bay	Silver Bay Assoc. Comm. Conf.	Nat'l. Board Y. W. C. A
July 16-25	Silver Lake	Epworth League	M. E. Church
July 22-Aug. 19	Silver Bay	Summer School	Nat'l. Coun. Y. M. C. A.
July 23-31	Riparius	Epworth Leabue	M. E. Church
July 25-Aug. 4	Camp Westchester	Summer Sch. of Chr. Edu.	N. Y. State S. S. Asso.
July 25-Aug. 5	Ithaca	Central N. Y. Summer Sch.	N. Y. State S. S. Asso.
July 30-Aug. 3	Long Island	Epworth League	M. E. Church
Aug. 1-7	Ebenezer	Summer Assembly & Sch. of Lead. Train.	Evangelical Church
Aug. 1-7	Keuka Park	N. Y. Y. P. Summer Conf.	United Christian Miss. Soc.
Aug. 1-8	Sidney	Epworth League	M. E. Church
Aug. 1-13	Cook Academy	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 6-Sept. 3	Camp Westchester	Boys Camp	Summer Camp of Y. M. C. A. & N. Y. S. S. Asso.
Aug. 8-14	Round Lake	Epworth League	M. E. Church
Aug. 15-26	Dunkirk	Lake Erie E. L. T. S.	Evangelical Synod, N. A.
Aug. 15-26	Silver Lake	West. N. Y. Summer Sch.	N. Y. State S. S. Asso.
Aug. 20-31	New York	School for Scout Executives	Boy Scouts of Amer.
Aug. 20-Sept. 18	New York	School for Scout Executives	Boy Scouts of Amer.

North Carolina

June 3-13	Kings Mt.	Summer Conf. (Men)	Y. M. C. A.
June 6-12	Wilson	N. C. Conf.	United Christian Miss. Soc.
June 6-14	King's Mt.	Summer Conf.	Congregational Edu. Soc.
June 7-15	Banner Elk	Synodical Y. P. Conf.	So. Presbyterian Church
June 7-17	Blue Ridge	Summer Conf. (Women)	Y. M. C. A.
June 9-15	Davidson	Synodical Y. P. Conf.	So. Presbyterian Church
June 17-26	Blue Ridge	Summer Conf. (Men)	Y. M. C. A.
June 27-July 26	Lake Junaluska	Girls Camp	M. E. Church, South
June 28-July 8	Blue Ridge	Blue Ridge Training Sch.	Missionary Edu. Move.
July 7-19	Lake Junaluska	Y. P. Conf.	M. E. Church, South
July 8-18	Black Mountain	Blue Ridge Commun. Conf.	Nat'l. Board Y. W. C. A.
July 18-24	High Point	N. C. Y. P. Conf.	Methodist Prot. Church
July 20-Aug. 3	Lake Junaluska	Leadership School	M. E. Church, South
July 22-Aug. 5	Montreat	Leadership Train. Sch.	So. Presbyterian Church
July 28-Aug. 12	Lake Junaluska	Boys Camp	M. E. Church, South
Aug. 4-18	Lake Junaluska	Leadership School	M. E. Church, South
Aug. 8-14	Guilford College	Eastern Young Friends Conf.	Young Friends Board

North Dakota

June 13	Valley City	Summer Conference	Congregational Edu. Soc.
June 14-20	Jamestown	Conference	Presbyterian Ch., U. S. A.
June 25-July 3	Grand Forks	Conference	Church of God
July 5-12	Valley City	Epworth League	M. E. Church
July 12-18	Valley City	Summer Assembly	Amer. Baptist Pub. Soc.

Nova Scotia

June 29-July 8	Wallace	Senior Girls Camp	Maritime R. E. Council
July 4-15	Pinehurst	Boys Camp	Maritime R. E. Council
July 11-21	Wallace	Boys Camp	Maritime R. E. Council
July 18-28	Pinehurst	Girls Camp	Maritime R. E. Council
July 19-26	Wolfville	Summer School	Missionary Edu. Move.
July 21-28	Wolfville	Summer Sch. of Methods	Maritime R. E. Council
July 22-Aug. 1	Pinehurst	Girls Camp	Maritime R. E. Council
July 22-Aug. 2	Wallace	Int. Girls Camp	Maritime R. E. Council
July 25-Aug. 4	Camp Breton	Girls Camp	Maritime R. E. Council
Aug. 5-16	Wallace	Girls Leaders' Camp	Maritime R. E. Council

Ohio

June 16-19	Canton	Joint C. E. & S. S. Con.	U. B. in Christ.
June 20-26	Delaware	Camp Delaware Summer Train. School	M. E. Church
June 20-26	Hiram	Hiram H. S. Y. P. Conf.	United Christian Miss. Soc.
June 20-27	Lakeside	Summer Conf.	Congregational Edu. Soc.
June 21-23	Fostoria	Joint C. E. & S. S. Con.	U. B. in Christ
June 23-26	Dayton	Joint C. E. & S. S. Con.	U. B. in Christ
June 25-July 2	Defiance	Defiance Y. P. School	Christian Church
June 27-30	Franklin	Joint C. E. & S. S. Con.	U. B. in Christ
June 27-July 3	Hiram	Hiram Y. P. Summer Conf.	United Christian Miss. Soc.
June 27-July 3	Oxford	Y. P. Conf.	Presbyterian Ch., U. S. A.
July 4-14	Defiance	Defiance Pastors' Sch.	Christian Church
July 12-22	Westerville	Leadership Train. Sch.	U. B. in Christ
July 18-24	Vermilion	Summer Assembly & Sch. of Lead. Train.	Evangelical Church
July 18-25	Franklin	Epworth League	M. E. Church
July 25-31	Camp Ground	Epworth League	M. E. Church
July 30-Aug. 30	New Concord	College Conf.	United Presbyterian Ch.
Aug. 1-7	Wooster	Conference	Presbyterian Ch., U. S. A.
Aug. 1-12	Granville	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 1-13	Dayton	Dayton Summer School	Reformed Ch. in the U. S.
Aug. 2-8	Lakeside	Epworth League	M. E. Church
Aug. 8-14	Lakeside	Epworth League	M. E. Church
Aug. 8-14	Sabina	Ohio Sch. of Methods	Methodist Prot. Church
Aug. 8-20	Wooster	Presby. Summer Train. Sch.	Presbyterian Ch., U. S. A.
Aug. 15-20	Pleasant Hill	Sugar Grove Y. P. Con.	Church of the Brethren
Aug. 15-21	Lakeside	Epworth League	M. E. Church
Aug. 28-Sept. 4	Wilmington	Wilmington Y. P. Con.	United Christian Miss. Soc.

Oklahoma

June 13-18	Enid	Standard Summer Lead. Sch.	United Christian Miss. Soc.
July 11-17	Wynnewood	Okla. Y. P. Conf.	Methodist Prot. Church
July 18-24	Enid	Leadership Train. Sch.	U. B. in Christ
July 21-27	Guthrie	Conference	Presbyterian Ch., U. S. A.
July 25-31	Enid	Okla. Y. P. Conf.	United Christian Miss. Soc.
Aug. 1-7	Enid	Okla. H. S. Y. P. Conf.	United Christian Miss. Soc.
Aug. 24-30	Guthrie	Epworth League	M. E. Church

Ontario

June 27-July 6	Welland	Boys Camp	Ont. R. E. Council
June 29-July 3	Kenora	Conference	Church of England
July 1-21	Beausoleil	Boys Camp	Ont. R. E. Council
July 2-9	Brockville	Boys Camp	Ont. R. E. Council
July 4-11	Balsam Lake	Boys Camp	Ont. R. E. Council
July 4-11	Bruce	Boys Camp	Ont. R. E. Council
July 4-11	Lake Couchiching	Summer School	United Church of Canada
July 4-11	Morrisburg	Boys Camp	Ont. R. E. Council
July 4-11	Port Hope	Conference	Church of England
July 4-11	Prince Edward	Boys Camp	Ont. R. E. Council
July 4-11	St. Thomas	Summer School	United Church of Canada
July 4-11	Whitby	Summer School	Missionary Edu. Move.
July 4-14	Beau Rivage	Girls Camp	Ont. R. E. Council
July 4-16	Normandale	Summer School	United Church of Canada
July 4-18	Eagle Lake	Boys Camp	Ont. R. E. Council
July 5-10	Kitchener	Ont. Conf. School of R. E.	U. B. in Christ (Old Con.)
July 5-18	Northumberland W.	Boys Camp	Ont. R. E. Council
July 8-18	Kent	Boys Camp	Ont. R. E. Council
July 11-18	Kingsville	Summer School	United Church of Canada
July 11-18	Owen Sound	Summer School	United Church of Canada
July 11-18	Port Elgin	Summer School	United Church of Canada
July 11-18	St. Thomas	Conference	Church of England
July 12-19	Lambton	Boys Camp	Ont. R. E. Council
July 16-23	Keswick	Ont. Christian Con.	Christian Church
July 16-25	Lake Couchiching	Summer School	Ont. R. E. Council
July 18-25	Bobcaygeon	Summer School	United Church of Canada
July 18-25	Goderich	Summer School	United Church of Canada
July 18-28	Normandale	Girls Camp (1st)	Ont. R. E. Council
July 18-28	Terrace Beach	Girls Camp	Ont. R. E. Council
July 20-30	Vail's Point	Boys Camp	Ont. R. E. Council
July 23-29	Algoma	Summer School	United Church of Canada
July 23-30	Beauoleil	Leader. Train. Sch.	Ont. R. E. Council
July 25-30	Point Iroquois	Summer School	United Church of Canada
July 25-Aug. 1	Lake Couchiching	Summer School	Baptist Conven. of Ont. and Quebec
July 25-Aug. 1	Stratford	Summer School	United Church of Canada
July 25-Aug. 1	Tamagami	Summer School	United Church of Canada
July 29-Aug. 8	Normandale	Girls Camp (2nd)	Ont. R. E. Council
Aug. 1-8	Haspeler	Boys Camp	Ont. R. E. Council
Aug. 1-8	Peel	Boys Camp	Ont. R. E. Council
Aug. 1-8	West. Ontario	Summer School	Ont. R. E. Council
Aug. 3-20	Lake Couchiching	Summer School for employed officers	Y. M. C. A.
Aug. 3-13	Beausoleil	Leader. Train. Sch.	Ont. R. E. Council
Aug. 8-18	Normandale	Girls Camp (3rd)	Ont. R. E. Council
Aug. 8-18	Vail's Point	Girls Camp	Ont. R. E. Council
Aug. 8-19	Lake Couchiching	Volunteer Sch. for Laymen	Y. M. C. A.
Aug. 13-15	Lake Couchiching	Business Men's Inst.	Y. M. C. A.
Aug. 15-25	Beausoleil	Girls Camp	Ont. R. E. Council
Aug. 22-29	Brant	Boys Camp	Ont. R. E. Council
Aug. 22-Sept. 1	Couchiching	Girls Camp	Ont. R. E. Council
Aug. 24-26	Bridgeport	Convention	Evangelical Church
Aug. 27-Sept. 6	Camperdown	Nat'l. Industrial Con.	Y. W. C. A.
Sept. 13-23	Muskoka	Central Conf.	Student Christian Move.

Oregon

June 20-26	Hillockburn	Conference	Presbyterian Ch., U. S. A.
June 21-July 2	Gearhart	Gearhart Summer Sch.	Episcopal Church
June 22-28	Gladstone Park	Summer Conf.	Congregational Edu. Soc.
June 27-July 2	So. Oregon	Conference	Presbyterian Ch., U. S. A.
July 2-11	Turner	Y. P. Train. Sch.	Christian Church
July 4-10	Ashland	Epworth League	M. E. Church
July 11-18	Wallowa Lake	Epworth League Inst.	M. E. Church
July 12-18	Joseph	Epworth League	M. E. Church
July 12-19	Corvallis	Col. Summer Conf.	United Presbyterian
July 13-24	Gladstone	Chautauqua Camp Inst.	R. E. Work
July 19-29	McMinnville	Summer Assembly	Amer. Baptist Pub. Soc.
July 25-31	Bend	Epworth League	M. E. Church
July 25-31	Shuttle Lake	Camp Institute	M. E. Church
Aug. 1-7	Falls City	Epworth League	M. E. Church
Aug. 2-9	Twin Rocks	Young Friends Con.	Friends' Church
Aug. 10-20	Jennings Lodge	Summer Assembly & Sch. of Lead. Train.	Evangelical Church
Aug. 13-26	Jennings Lodge	Camp Institute	Evangelical Church
Aug. 20-30	Milton	Camp Institute	M. E. Church, South
Aug. 29-Sept. 5	Turner	Summer Conf.	Christian Church

Pennsylvania

June 10-20	Eagles Mere	Summer Conf.	Y. M. C. A.
June 20-27	Hooversville	Camp Harmony (Int. Boys)	Church of the Brethren
June 20-July 2	Allentown	Cedar Crest Summer Sch.	Reformed Ch. in the U. S.
June 21-23	Johnstown	C. E. Convention	U. B. in Christ
June 21-July 4	North Girard	Camp Caledon (Girls 16-17)	Pa. State S. S. Asso.
June 21-July 4	Spruce Creek	Camp Kanesatake (Boys 16-17)	Pa. State S. S. Asso.
June 22-26	Mt. Gretna	C. E. Convention	U. B. in Christ
June 27-July 2	Downingtown	Summer Train. Sch.	M. E. Church
June 27-July 3	Birmingham	Conference	Presbyterian Ch., U. S. A.
June 27-July 4	Hooversville	Camp Harmony (Int. Girls)	Church of the Brethren
June 27-July 4	Newton Hamilton	Epworth League	M. E. Church
July 5-16	Carlisle	Dickinson Summer Train. Sch.	M. E. Church
July 5-18	Spruce Creek	Camp Kanesatake (Girls 16-17)	Pa. State S. S. Asso.
July 9-21	Hooversville	Camp Harmony (Older Girls)	Church of the Brethren
July 11-17	.....	Pittsburgh Y. P. Conf.	Methodist Prot. Church
July 11-18	Saltsburg	Summer Assembly	Amer. Baptist Pub. Soc.
July 11-23	Lewisburg	Bucknell Summer School	Reformed Ch. in the U. S.
July 18-24	Perkasie	Summer Assembly & Sch. of Lead. Train.	Evangelical Church
July 18-24	Ridgeview Park	Ridgeview Park Summer Train. Sch.	M. E. Church
July 19-Aug. 1	Spruce Creek	Camp Kanesatake (Girls 18-24)	Pa. State S. S. Asso.
July 25-31	Philadelphia	Older Boys Camp	Amer. Baptist Pub. Soc.
July 25-31	Saltsburg	Conference	Presbyterian Ch., U. S. A.
July 25-31	W. Milton	Summer Assembly & Sch. of Lead. Train.	Evangelical Church
Aug. 1-7	Meadville	Conference	Presbyterian Ch., U. S. A.
Aug. 1-8	Factoryville	Older Boys Camp	Amer. Baptist Pub. Soc.
Aug. 1-8	Philadelphia	Older Girls Camp	Amer. Baptist Pub. Soc.
Aug. 1-13	Hooversville	Camp Harmony	Reformed Ch. in the U. S.
Aug. 1-13	Spruce Creek	Leader. Train. Sch.	Pa. State S. S. Asso.
Aug. 4-17	Chambersburg	Conf. Camp Sch.	U. B. in Christ (Old Con.)
Aug. 8-14	Saltsburg	Conference	Presbyterian Ch., U. S. A.
Aug. 8-15	Factoryville	Older Girls Camp	Amer. Baptist Pub. Soc.
Aug. 8-15	Meadville	Epworth League	M. E. Church
Aug. 11-18	New Wilmington	College Conf.	United Presbyterian Church
Aug. 15-21	Collegeville	Epworth League	M. E. Church
Aug. 15-22	Millersville	Epworth League	M. E. Church
Aug. 15-22	Newton Hamilton	Epworth League	M. E. Church
Aug. 15-27	Hamburg	Camp of the East	Reformed Ch. in the U. S.
Aug. 15-27	Hooversville	Camp Harmony (Older Boys)	Church of the Brethren
Aug. 16-29	Spruce Creek	Camp Kanesatake (Boys 18-24)	Pa. State S. S. Asso.
Aug. 22-29	Collegeville	Summer Assembly	Amer. Baptist Pub. Soc.
Sept. 9-11	Lansdale	Conference	Church of God

Prince Edward Island

July 20-30	Canoe Cove	Girls Camp	Maritime R. E. Council

Quebec

July 1-11	Knowlton	C. G. I. T. Leader. Sch.	Girls Work Board, R. E. Asso. of Que.
July 4-11	Knowlton	Summer School	Church of England
July 11-18	Knowlton	Children's Lead. Sch.	Children's Work Board, R. E. Asso. of Que.
July 11-18	Knowlton	Training Camp	Missionary Edu. Move.
July 18-25	Knowlton	1st C. G. I. T. (Girls 15-18)	Girls Work Board, R. E. Asso. of Que.
July 25-Aug. 1	Knowlton	Junior Children	Children's Work Board, R. E. Asso. of Que.
Aug. 8-18	Knowlton	2nd C. G. I. T. (Senior Girls)	Girls Work Board, R. E. Asso. of Que.
Aug. 18-20	Knowlton	3rd C. G. I. T. Girls (General Camp)	Girls Work Board, R. E. Asso. of Que.

Rhode Island

July 1-Aug. 11	Ashaway	Lewis Camp for Y. P.	Seventh Day Baptist
July 3-10	E. Greenwich	Epworth League	M. E. Church
July 10-21	Kingston	R. I. Summer School	R. I. Council of R. E.

Saskatchewan

July 1-8	Woodrow	Girls Camp	R. E. Council of Sask
July 2-9	Carlyle Lake	District Boys Camp	R. E. Council of Sask.
July 2-11	Lumsden Beach	Lead. and Girls Camp	R. E. Council of Sask.
July 2-11	Wakaw Lake	Boy Leadership Camp	R. E. Council of Sask.
July 5-9	Punnichy	Conference	Church of England
July 10-18	Carlyle	Summer School	R. E. Council of Sask.
July 11-18	Lake Edward	Girls Camp	R. E. Council of Sask.
July 11-18	Lumsden Beach	District Boys Camp	R. E. Council of Sask.
July 11-18	Lumsden Beach	Boy Lead. Camp	R. E. Council of Sask.
July 11-18	Swift Current	Girls Camp	R. E. Council of Sask.
July 18-27	Carlyle	Girls Camp	R. E. Council of Sask.
July 20-28	Wakaw Lake	Girls Camp	R. E. Council of Sask.
July 22-Aug. 1	Lumsden Beach	Summer School	R. E. Council of Sask.

South Carolina

June 14-21	Clinton	Synodical Y. P. Conf.	So. Presbyterian Ch.
July 19-Aug. 2	Blue Ridge	Summer School	Nat'l. Coun. Y. M. C. A.

South Dakota

June 15-17	Big Stone	Camp. Conf.	Evangelical Church
June 15-17	Butler	Summer Assembly	Evangelical Church
July 11-17	Rapid City	Epworth League	M. E. Church
July 16-23	Yankton	Summer Conf.	Congregational Edu. Soc.
July 18-24	Black Hills	Conference	Presbyterian Ch. U. S. A.
July 20-26	Sioux Falls	Summer Assembly	Amer. Baptist Pub. Soc.
July 23-30	Mitchell	Epworth League	M. E. Church
July 25-31	Huron	Conference	Presbyterian Ch., U. S. A.
July 28-Aug. 5	Black Hills	Summer Assembly	Amer. Baptist Pub. Soc.

Tennessee

June 6-12	S. Pittsburgh	Epworth League (Colored)	M. E. Church
June 13-19	Ovoca	Y. P. Summer Con.	United Christian Miss. Soc.
June 20-27	Ovoca	Synodical Y. P. Conf.	So. Presbyterian Church
June 28-July 4	Ovoca	Conference	Presbyterian Ch., U. S. A.
July 13-19	Maryville	Conference	Presbyterian Ch., U. S. A.
July 18-24	Sevierville	Epworth League	M. E. Church
July 20-26	Alpine	Conference	Presbyterian Ch., U. S. A.
Aug. 1-7	Knoxville	Lead. Train. Sch.	U. B. in Christ
Aug. 30-Sept. 7	Jackson	Summer Sch. for Relig. Workers.	Colored M. E. Church

Texas

June 4-14	Palacios	Camp Palomar Girl Reserve Con.	Nat'l. Board Y. W. C. A.
June 6-July 16	Seminary Hill	Summer Sch. of R. E.	Southwestern Baptist Theolog. Seminary
June 13-19	Ft. Worth	Texas Y. P. Summer Conf.	United Christian Miss. Soc.
June 20-25	Ft. Worth	Standard Lead. Sch.	United Christian Miss. Soc.
June 20-26	Brenham	Epworth League	M. E. Church
June 21-30	Kerrville	Synodical Y. P. Conf.	So. Presbyterian Church
June 27-July 3	Galveston	Epworth League (Colored)	M. E. Church
June 27-July 8	Waco	Texas E. L. T. S.	Evangelical Synod, N. A.
July 4-10	Cooper	Texas Y. P. Conf.	Methodist Prot. Church
July 5-12	Waxahachie	Conference	Presbyterian Ch., U. S. A.
July 7-20	Kerrville	Lead. Train. Sch.	So. Presbyterian Ch.
July 18-24	San Antonio	Epworth League (Colored)	M. E. Church
Aug. 5	Houston	Conference	Church of God
Aug. 31-Sept. 8	Tyler	Summer Sch. for Relig. Workers	Colored M. E. Church

Utah

July 11-18	Tooele	Epworth League	M. E. Church

Vermont

June 19-25	Montpelier	Epworth League	M. E. Church
June 20-27	Montpelier	Epworth League	M. E. Church

Advantages of Week Day Religious Instruction

The week day church school, when taken along with the vacation church school, enables a church to secure adequate and suitable time for religious instruction. This is a very great advantage, since religious education has long labored under the handicap of inadequate and unsuitable time provisions.

The week day church school helps a church to reach its whole constituency. In many communities where week day church schools are in operation, practically every child of school age is enrolled. The week day church school enables a church to organize a program of religious education which is efficient and pedagogically complete. Kansas City, Kansas, has nearly 12,000 pupils in its week day church-school classes. A superintendent is employed to have the oversight of the church schools of the city. The schools have greatly aided the Sunday schools in Kansas City. Some 13,000 new Sunday school pupils were enrolled during the first year the week day church schools were in operation.

Dayton, Ohio, has an extensive week day church-school system which is largely interdenominational. Dayton and its immediate environs has a system in which 13,000 children are enrolled.

The Westminster Religious Education Textbooks.

The Westminster Textbooks are intended primarily for a Correlated Church School in which the work of the Sunday school, the week day church school, and the expressional organizations is brought into a unified system. They can be used, however, in the week day classes, independently of the other educational agencies, if such a use seems necessary and desirable.

The course, as at present published, covers the work of the following departments of the church school:—

Primary Department; Grades 1, 2 and 3; approximate ages 6, 7 and 8 years.

Junior Department; Grades 4, 5 and 6, approximate ages 9, 10 and 11 years.

Intermediate Department; Grades 7, 8 and 9; approximate ages 12, 13 and 14 years.

Lessons for the departments beyond the Intermediate are in preparation.

The course is so formed that the lesson material may be used on either the departmental or closely graded plan.

A list of the books used in this course, together with their prices, will be sent free on request.

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Church.....

June 23-26	Barre	Summer Institute	Universalist Church
June 26-Sept. 4	North Hero	Camp Abnaki	Vt. Y. M. C. A.
June 27-July 7	Montpelier	Vt. Sch. of R. E.	Vt. Council of R. E.
July 1-Sept. 1	Lake Fairlee	Camp Billings	Windsor, Co. Y. M. C. A.
July 1-Sept. 1	South Hero	Camp Hochelaga	Vt. Y. M. C. A.
July 11-18	Poultney	Epworth League	M. E. Church
Aug. 7-14	Sheldon	Relig. Chautauqua	Vt. M. E. Conf.
Sept. 5-8	Middlebury	Vt. Convocation	Vt. Congregational Con.

Virginia

June 13-19	Hampden-Sidney	Presbyterial Y. P. Conf.	So. Presbyterian Ch.
June 13-20	Dayton	Lead. Train Sch.	U. B. in Christ
June 16-22	Va. Beach	Presbyterial Y. P. Conf.	So. Presbyterian Ch.
June 19-25	Massanetta Springs	Synodical Y. P. Conf.	So. Presbyterian Ch.
June 27-July 3	Lynchburg	Chesapeake Area Y. P. Conf.	United Christian Miss. Soc.
July 3-9	Lynchburg	Standard Summer Lead. Sch.	United Christian Miss. Soc.
July 4-10	Massanetta Springs	Inter. Camp	So. Presbyterian Church
July 11-16	Nace	Camp Bethel School of Methods	Ch. of the Brethren
July 11-16	Nace	Camp Bethel (Y. P.)	Church of the Brethren
July 26-28	Massanetta Springs	Synodical Camp Con.	So. Presbyterian Church
July 28-Aug. 3	Massanetta Springs	School of Missions	So. Presbyterian Church
Aug. 4-7	Massanetta Springs	Men's Conference	So. Presbyterian Church
Aug. 8-14	Massanetta Springs	Leader. Train Sch.	So. Presbyterian Church
Aug. 15-28	Massanetta Springs	Bible Conference	So. Presbyterian Church

Washington

June 11-19	Seabeck	Summer Conference (Men)	Y. M. C. A.
June 13-19	Spokane	Epworth League	M. E. Church
June 13-22	Spokane	Y. P. Confer.	Christian Church
June 21-26	Valleyford	Conven. and Sch. of Lead. Train.	Evangelical Church
June 21-July 1	Seabeck	Students' Conf.	Y. W. C. A.
June 27-Sept. 3	Spirit Lake	Summer Camp	Y. M. C. A.
July 2-11	Seabeck	Summer Conf.	Congregational Edu. Soc.
July 6-12	Cliffdell	Epworth League	M. E. Church
July 12-22	Seabeck	Girl Reserves	Y. W. C. A.
July 17-22	Newman Lake	Summer Conf.	Congregational Edu. Soc.
July 18-24	Cove	Epworth League	M. E. Church
July 18-25	Chelan	Epworth League	M. E. Church
July 18-26	Redondo	Epworth League	M. E. Church
July 22-Aug. 1	Seabeck	Seabeck Train. Sch.	Missionary Edu. Move.
Aug. 1-7	Bainbridge Island	Conference	Presbyterian Ch., U. S. A.
Aug. 2-12	Burton	Summer Assembly	Amer. Baptist Pub. Soc.

West Virginia

June 6-12	Jackson Mill	Christian Camp for Y. P.	State and W. Va. Co. Coun. of R. E.
June 8-16	Lewisburg	Synodical Y. P. Conf.	So. Presbyterian Ch.
June 21-23	Clarksburg	C. E. Convention	U. B. in Christ
June 27-July 3	Bethany	Y. P. Summer Conf.	United Christian Miss. Soc.
July 4-10	Bethany	H. S. Y. P. Summer Conf.	United Christian Miss. Soc.
July 4-11	Bethany	Bethany College Train. Sch.	Disciples of Christ
July 20-28	Institute	College Institute Comm. Conf. (Colored)	Nat'l. Board Y. W. C. A.
July 25-31	Bridgeport	W. Va. Y. P. Conf.	Methodist Prot. Church
Aug. 7-14	Buckhannon	Wesleyan College Train. School.	M. E. Church
Aug. 8-15	Buckhannon	Epworth League	M. E. Church
Aug. 17-23	Philippi	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 24-30	Alderson	Summer Assembly	Amer. Baptist Pub. Soc.

Wisconsin

June 10-20	Geneva	Summer Conf. (Men)	Y. M. C. A.
June 18-23	Brillion	Epworth League	M. E. Church
June 19-25	LaCrosse	Epworth League	M. E. Church
June 20-26	Platteville	Epworth League	M. E. Church
June 23-30	Chetek	Conference	Presbyterian Ch., U. S. A.
June 24-July 30	Williams Bay	Summer School	Nat'l. Coun. Y. M. C. A.
June 27-July 1	Watertown	German M. E. Camp	German M. E. Church
June 29-July 1	Janesville	Joint C. E. & S. S. Con.	Evangelical Church
July 6-12	Green Lake	Summer Conf.	Congregational Edu. Soc.
July 6-12	North West	Summer Assembly	Amer. Baptist Pub. Soc.
July 9-16	Byron	Epworth League	M. E. Church
July 10-16	Chetek	Epworth League	M. E. Church
July 11-18	Williams Bay	Epworth League	M. E. Church
July 16-23	Green Lake	Conference	Presbyterian Ch., U. S. A.
July 18-25	Williams Bay	Epworth League	M. E. Church
July 18-29	Appleton	Wis. Conf. Summer Sch. of Theology	Wis. M. E. Conf.
July 25-Aug. 6	**Lake Geneva**	**Leadership Sch.**	**Int'l. Council of R. E.**
July 29-Aug. 8	Geneva I	Summer Conf. (Women)	Y. M. C. A.
July 31-Aug. 6	Waupaca	Waupaca Summer Train. Sch.	M. E. Church
Aug. 1-7	Cambridge	Epworth League	M. E. Church
Aug. 1-12	Green Lake	Summer Assembly	Amer. Baptist Pub. Soc.
Aug. 8-14	Lomira	Summer Assembly & Sch. of Lead. Train.	Evangelical Church
Aug. 9-19	College Camp	Community Conf.	German M. E. Church
Aug. 9-22	**Lake Geneva**	**Older Girls Camp Conf.**	**Int'l. Council of R. E.**
Aug. 17-21	Ripon	Moravian Camp	Moravian Church
Aug. 19-29	Geneva II	Summer Conf. (Women)	Y. M. C. A.
Aug. 22-Sept. 3	**Lake Geneva**	**Older Boys Camp Conf.**	**Int'l. Council of R. E.**

Wyoming

July 11-18	Tensleep	Epworth League	M. E. Church
July 13-19	Story	Conference	Presbyterian Ch., U. S. A.
July 18-25	Laramie	Epworth League	M. E. Church

China

Aug. 11-25	Peking	Pan-Pacific Conf.	Y. M. C. A.

Porto Rico

June 23-30	San German	Assembly With Summer Institute Features	Evangelical Union of Porto Rico

Switzerland

Aug. 6-15	Chur	Int'l. Student Service	Y. M. C. A.

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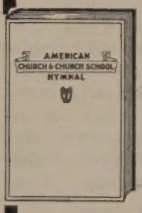

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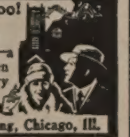

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